



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

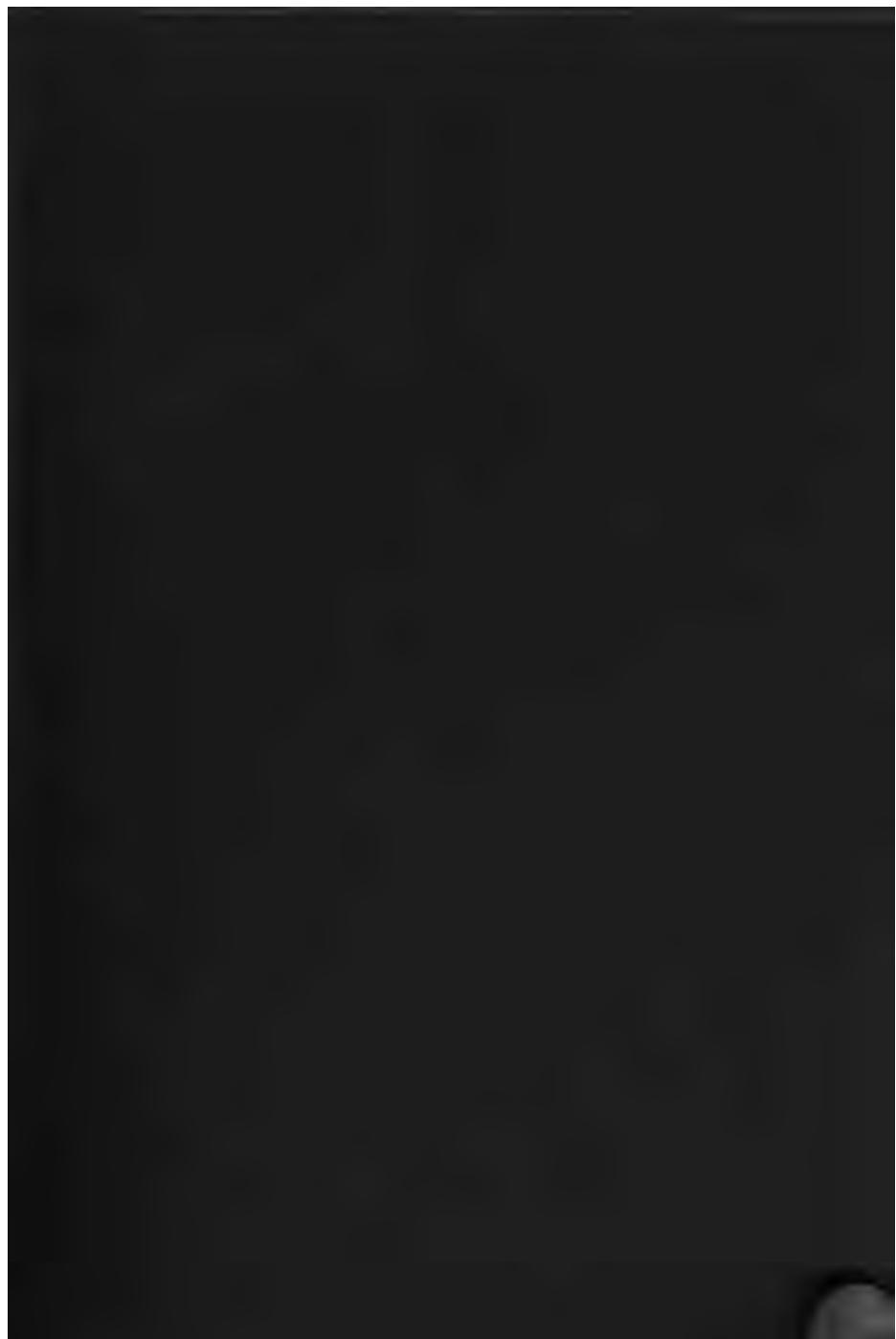
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

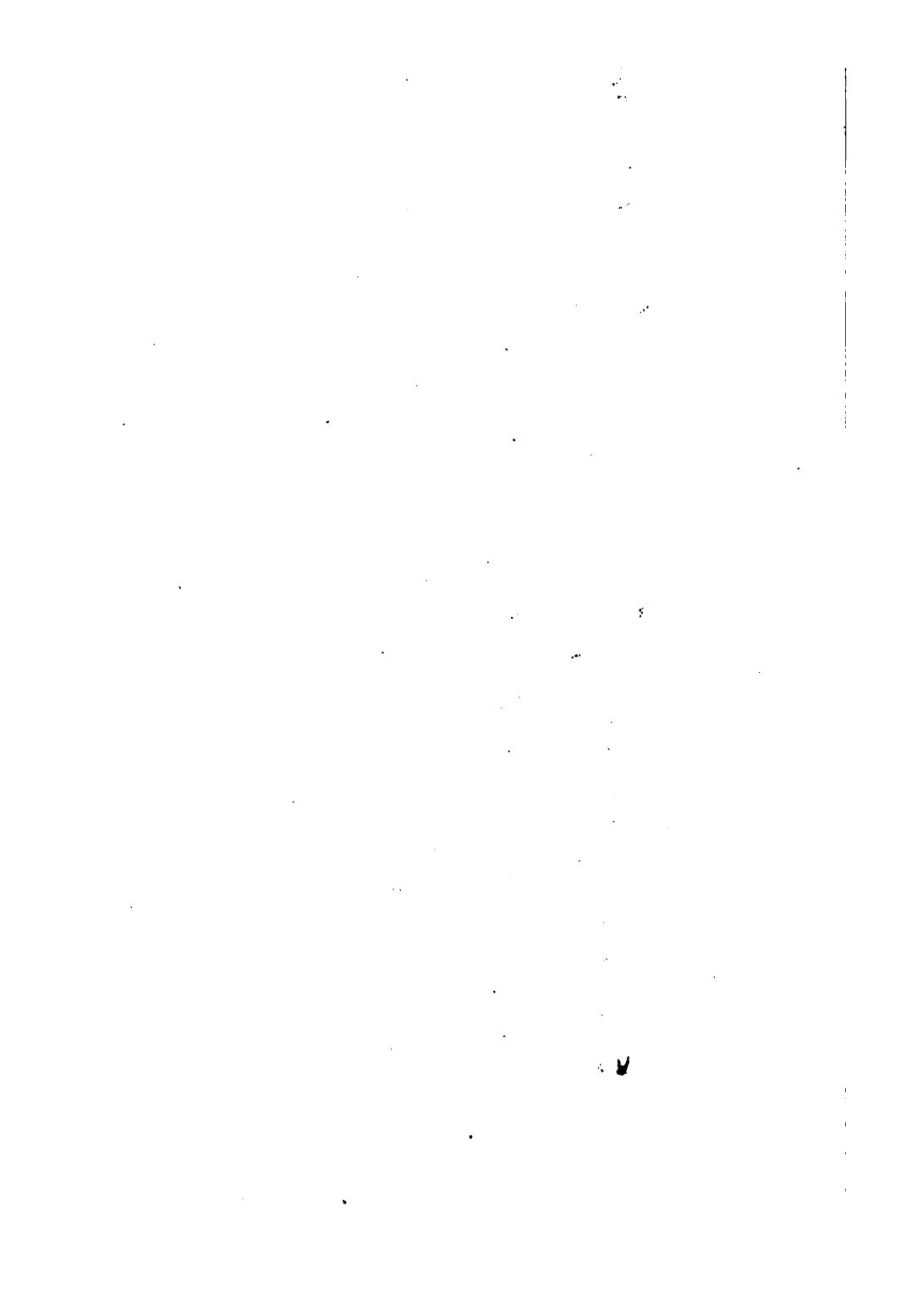




600098782/







THE  
PROPHECIES OF ISAIAH

TRANSLATED FROM THE HEBREW

BY

J. M. RODWELL, M.A.

OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE; RECTOR OF ST. ATHELBURGA, LONDON  
TRANSLATOR OF THE KORAN AND OF THE BOOK OF JOB,  
ETC. ETC.



LONDON:  
F. NORGATE, 7, KING STREET, COVENT GARDEN.

—  
1881.

101. f. 688.

LONDON:  
G. NORMAN AND SON, PRINTERS, MAIDEN LANE,  
COVENT GARDEN.

TO  
THE RIGHT HONOURABLE  
WILLIAM EWART GLADSTONE,  
*Prime Minister of England,*  
This Translation  
IS (BY HIS PERMISSION) DEDICATED  
WITH SINCEREST RESPECT  
BY  
THE TRANSLATOR.



## P R E F A C E.

---

THE object of the translator, in the following pages, is to present the utterances of the Prophet Isaiah in a form, as nearly as possible identical with that in which they met the eye of those to whom they were originally addressed. He has therefore aimed on the one hand to be strictly literal and faithful to the Hebrew text, even at the cost of occasional roughness and baldness of expression, while, on the other, he has retained the parallelisms which are a distinguishing feature of all Hebrew poetry, and which, by the expansion of a primary idea into two or more varied forms, enable the writer not only to emphasize his statements, but to a great extent to become his own interpreter.

The translator has adhered throughout to the common Masoretic text with reference both to the order of the chapters and to its readings, with the exception of an occasional preference of the *Keri* to the *Chethib*, but without adopting in any case the conjectural emendations of modern scholars. That the arrangement, however, of the chapters is to a certain extent inaccurate, can scarcely admit of doubt, or that they are capable of an arrangement more in harmony with the progress of events

during the reigns of the various princes under whom Isaiah wrote, between the last year of Uzziah in B.C. 758, and the accession of Manasseh in B.C. 698. Judging from the analogy of other prophetic writings, it would seem as if those of Isaiah would more naturally commence with the introductory vision of chapter vi., while chapters xiii., xiv. 1-27, xix., xxi. 1-10 should follow, instead of preceding, chapters xxiv.-xxvii. At any rate, it is agreed by critics, both foreign and English, that the existing order of the prophecies is not strictly chronological, although the deviations from accuracy are not considerable. It will be sufficient in connection with this point to observe that some commentators, as Hävernick, Gesenius, and Dr. Davidson, have proposed to divide the whole Book into four smaller portions—viz., (1) chapters i.-xiii.; (2) chapters xiii.-xxiii.; (3) chapters xxiv.-xxxv., treating the historical and prose chapters, xxxvi.-xxxix., as a kind of appendix, adopted and incorporated with certain modifications from the national chronicles; and (4) chapters xl.-lxvi.; while other critics, as Ewald and Delitzsch, subdivide the Book to a still greater extent, and suppose the existence of several authors and editors, at different periods. To prosecute, however, this difficult and thorny subject would be wholly inconsistent with the necessary limits of a preface, as well as with the translator's main object as above stated. It will be sufficient to indicate that it is full of difficulties, and still awaits a final decision. A controversy, full of interest, has been carried on with

regard to chapters xl.-lxvi., which have been assigned to another writer than the Isaiah of the previous prophecies, and principally upon the ground of difference of style and expression as well as of subject matter. There is, however, good reason to believe that the linguistic differences between the former and later chapters of Isaiah are by no means so great as have been supposed, and that the differences of style, and even of vocabulary, likely to be occasioned by difference of subject matter, have not been taken sufficiently into account. It is clear that an author, writing amid fresh surroundings, upon a theme demanding more of the glowing language of faith and hope than of the darker and sterner tones of rebuke and exhortation, or at a more advanced period of life and with riper judgment, would write in a style widely different from that adopted under opposite circumstances. And if such has been the case with Isaiah, the book which passes under his name may still have a fair claim to that unity of authorship, which has always been supposed, on the traditional view—not lightly to be thrown aside—to belong to it. Bearing in mind the difficulties which surround the question and the fact that critics of the highest repute and of equal learning, both in this country and on the continent, are ranged on opposite sides, it would seem safer, till further light is thrown upon it, to regard chapters xl.-lxvi. as a monograph, or separate independent prophecy written by Isaiah himself for the future exiles. Such is the view of Dr. F. Delitzsch, and is ably set forth by the present

master of University College, Oxford, who speaks of “the Isaiah of the vexed and stormy times of Ahaz and Hezekiah as transported by God’s spirit into a region other than his own . . . and to a generation on whom he has never looked. . . . He lives a second life among events and persons, sins and sufferings, fears and hopes, photographed sometimes with the minutest accuracy on . . . his own spirit ; and he becomes the denouncer of the special sins of a distant generation, and the spokesman of the faith and hope and passionate yearning of an exiled nation.”

A translation will naturally take much of its colour from the views which the translator himself may happen to hold of prophecy in general, and of the extent to which he regards the writings of any particular prophet, as penetrated by the Messianic idea. But not only will a translator be liable to translate according to some preconceived theory or bias, and often to stamp his theology on the very front of his version, but the translator of a prophet like Isaiah, whose utterances have a distinct and vivid reference to events taking place when they were spoken, and at the same time look forward to and comprise a distant future, finds himself burdened with the difficulty of doing justice to this twofold aspect of the Author whom he endeavours to represent, and in danger of bringing either the present or the future into undue prominence by his choice of words and renderings.

A translator, for instance, may see in the Prophecies of Isaiah nothing more than the utterances of a pure

patriotism, vague but lofty hopes of a brighter future, interspersed with dark pictures of the sufferings to which the faithful servants of God, whether as individuals, or as a prophetic order, or as a faithful remnant among the people, might be subjected. He might see in them merely a reflection of the stormy times which ushered in and caused the decadence of the Jewish nation, and the rejection of an unwelcome message, which drew down upon the prophet the bitterest persecution. To such a translator Isaiah would be little more than the patriot statesman, or the stern moralist filled with a boldness which enabled him to rebuke the sinful, whether princes or people, to strengthen the vacillating and encourage the faint-hearted. He will see in him one of those who stood against their age and the spirit of the world—never despairing of better times—a devout adorer of the God of his Fathers, and full of faith in that divine superintendence which looked through all the clouds that obscured the present to a bright but unknown future. Such a translator would of course translate in accordance with his literalistic views.

But though these views are true enough as far as they go, they do not satisfy the requirements of the problem to be solved, and are wholly irreconcilable with the idea of a progressive revelation culminating in Christianity. We are rather, in the judgment of the present translator, to suppose that while the prophecies, down to the minutest particular, have immediate reference to *passing* events, they also contain implied references and a capability of appli-

cation to *coming* events in the history of the Jewish people and of humanity at large—that whatever was spoken by Isaiah of Jerusalem, of the *righteousness* or righteous and faithful dealings of God with Israel, of their *salvation* or deliverance from Babylon, of *Cyrus* as its instrument, or of the *servant*, or servants of God, as its prophetic announcers, not only admit of a facile application to the Church and to the world, to the Messiah and his kingdom, but were so intended in the scheme of an over-ruling Providence. For the Prophet Isaiah does not stand alone. He is one of a long series of prophets, each of whom has a message pointing more or less distinctly to the central hope of man's salvation, and stands in connection with that long series of types and ordinances as well as typical characters, which all point in the same direction, and furnish the true and only key to the latent meaning of the prophetic word. To say the least, there is an extraordinary correspondence between the words of prophecy and the facts of the life of the founder of Christianity. But it is this which increases a translator's difficulty, that words which to Isaiah himself were probably little more than a dim intuition, only when taken in connection with their harmony with Gospel History, assume the proportions of divine enlightenment.

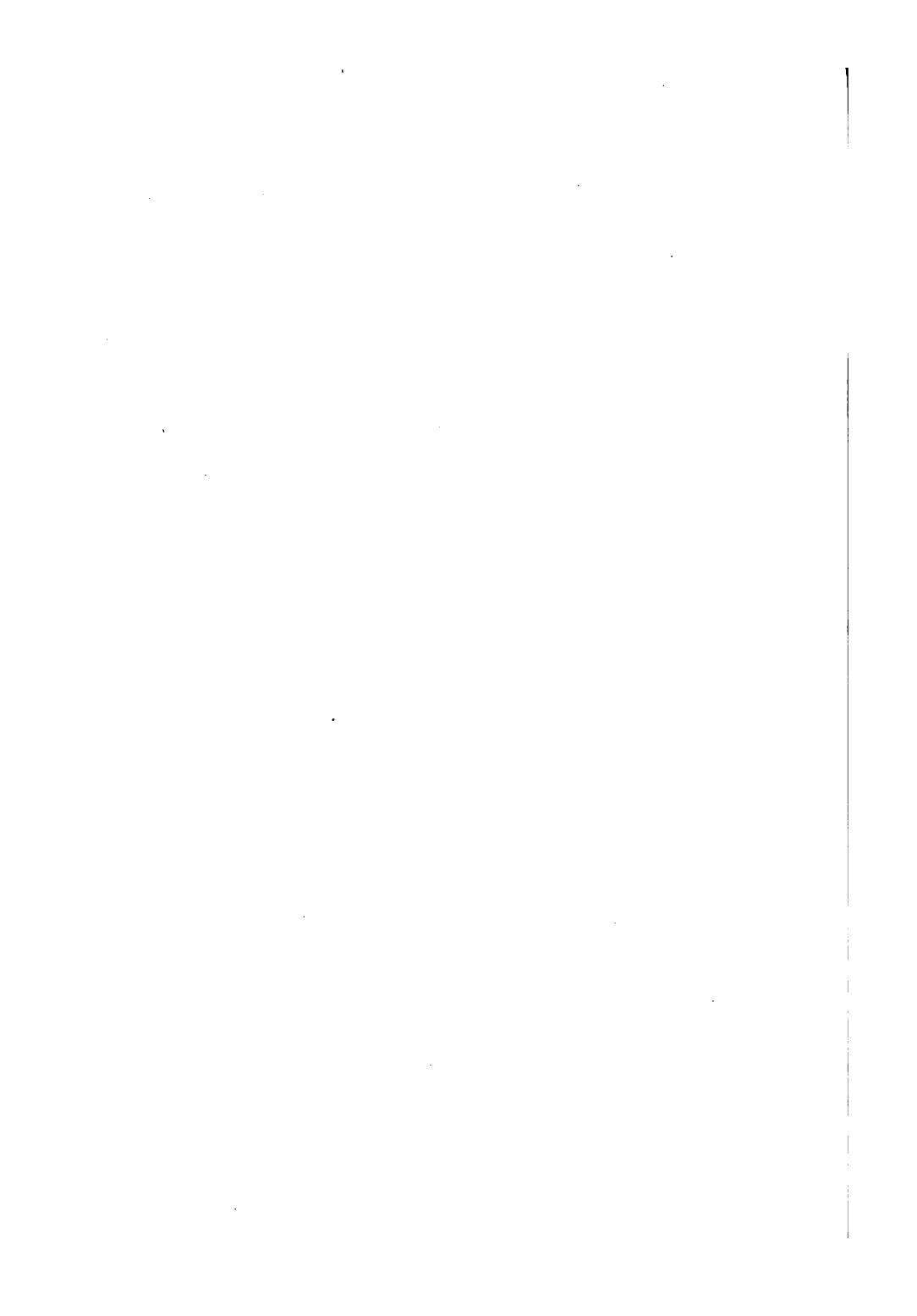
The accuracy and trustworthiness of the historical portions of the Prophet Isaiah may be illustrated by an extract from my translation of the Cuneiform text of a slab belonging to the Koyunjik Bulls in the British

Museum, published in the *Records of the Past*, vol. vii, and commonly known as the Sennacherib Inscription. It says (v. 22), “The Governors and the population of the city Ekron, who Padi their king (23) an ally of Assyria with a chain of iron had bound and to Hezekiah king of Judah had delivered him—them the shadows of death overwhelmed. . . . Hezekiah king of Judah did not submit to my yoke ; (28) Forty-six of his cities, . . . I plundered. Himself I made like a caged bird in the midst of Jerusalem—the city of his royalty (29). Garrison towers against him I raised . . . (30). Hezekiah himself the fear of the approach of my majesty (31) overwhelmed, and the soldiers whom he had caused to enter Jerusalem his royal city. He consented to the payment of tribute, 30 talents of gold, 800 talents of silver.”

The Bel and Nebo of Isaiah xlvi. 1 are mentioned together as thus addressed by Cyrus, on the Babylonian Cylinder described in the *Trans. Soc. Bibl. Archæol.*, vol. vii, p. 139 sqq. “That the length of my days they should fulfil, and that they should bless the law of my destiny, I addressed Bel and Nebo every day.”

---

N.B.—The asterisk (\*) occasionally found in the following pages, indicates the use, in the Hebrew, of a paronomasia, —assonance, or play upon words of similar sound but different meaning, which could not be reproduced in translation.



# THE PROPHECIES OF ISAIAH.

---

## CHAPTER I. 1—4.

*The great arraignment (Ewald). Complaints of the universal corruption and degeneracy of the people; with intimations of impending judgments, and the promise of a reformation and return to primitive purity and prosperity.*

Vision of Isaiah, son of Amos, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah.

Hearken, O heavens, and give ear, O earth,  
For Jahveh speaks !  
I have reared and brought up sons,  
And they have broken away from me !  
An ox knows his owner,  
And an ass his master's crib ;—  
Israel is without knowledge,  
My people doth not consider !

Ah sinful nation !\* guilt-laden people !  
Seed of transgressors ! sons that act corruptly !  
They have forsaken Jahveh,  
Have disdained Israel's Holy One,  
Are gone away backward !

## CHAPTER I. 5—13.

Why, increasing revolt, will ye still be smitten ?  
 Every head sickens and every heart is faint ;  
 From sole of foot even to head—no soundness in it—  
*But* wound and weal and festering sore :  
 They have not been pressed out, nor bound up,  
 Nor softened with oil.

Your land—a desolation !  
 Your cities—burned with fire !  
 Your soil—aliens devour it in your presence—  
 Even a desolation, as *in* an overthrow by aliens !

And Zion's daughter is left  
 Like a hut in a vineyard,  
 Like a lodge in a cucumber field,  
 Like a besieged city :  
 Had not Jahveh of Hosts left us a remnant,  
 We had within a little been as Sodom,  
 We had been like to Gomorrah !

Judges of Sodom, hear *the* word of Jahveh !  
 People of Gomorrah, give ear to *the* teaching of our  
 Elohim.

Why a multitude of your sacrifices to me ? saith Jahveh :  
 I am sated with burnt offerings of rams and fat of  
 fatlings,  
 And *in* blood of bullocks and of he goats I delight not.  
 When ye come to behold my face,  
 Who has required this at your hands to tread my courts ?  
 Bring no more a vain oblation,  
 Incense that is an abomination to me—

CHAPTER I. 14—22.

New moon and Sabbath and calling of assembly—  
I cannot endure wickedness and festival :  
Your new moons and your set days my soul hates,  
They have become a weight upon me,  
I am weary of bearing *it*.  
And when ye spread forth your palms,  
I will hide mine eyes from you :  
Even if ye make many prayers I will not hear—  
Your hands are full of blood.  
Wash ye, purify yourselves,  
Put away *the* evil of your doings from before mine  
eyes,  
Cease to do wrong, learn to do good :  
Seek judgment, right *the* oppressed ;  
To orphan do justice ; for widow, plead.  
  
Come now, and let us close our dispute, saith Jahveh ;  
'Though your sins be like scarlet, they shall be white  
like snow ;  
'Though they be red like crimson, they shall be like  
wool.  
'If ye be willing and hearken, ye shall eat *the* good of  
the land,  
'But if ye refuse and rebel, by *the* sword shall ye be  
eaten,  
'For Jahveh's mouth has said it.'  
  
How is a faithful city become an harlot,  
She that was full of judgment !  
Righteousness did abide in her—but now, murderers !  
Thy silver is become dross,  
Thy wine weakened with water ;

## CHAPTER I. 22—31.

Thy rulers are unruly,\* and comrades of robbers,  
Every one loves a bribe, and hurries after rewards,—  
To orphan they do no justice,  
Nor comes the cause of widow to them.

Therefore—a voice from Jahveh of Hosts, Israel's  
mighty one:—

Ha ! I will get me-ease in my adversaries,  
And I will be avenged on my foes ;  
And I will bring back my hand upon thee,  
And smelt out thy dross as with lye,  
And take away all thy alloy,  
And bring back thy judges as at first,  
And thy counsellors as at the beginning.  
After this thou shalt be called,  
Tower of justice, Faithful city ;  
Through right shall Zion be preserved,  
And they that turn in her, through justice ;  
But a destruction of renegades and sinners together !  
And they that forsake Jahveh shall be consumed.  
For they shall be ashamed of the terebinths in which  
    ye found pleasure,  
And ye shall blush for the gardens which ye chose ;  
Yea, ye shall be like a terebinth whose leaf withers,  
And like a garden which has no water ;  
And the strong one shall become tow,  
And his work a spark,  
And they both shall burn together,  
And no one quenches.

CHAPTERS II. III. IV.

---

CHAPTER II. 1—5.

*Mount Zion is to be a centre of religious unity. Present confidence in sorcery and idols. The pride and extravagance of women. Future restoration, fertility and security.*

The word which Isaiah, the son of Amoz, saw concerning Judah and Jerusalem :

And it comes to pass in the after-days  
That *the* mountain of Jahveh's house  
Shall be fixed on *the* top of the mountains,  
And exalted above *the* hills :  
And all the nations flow unto it,  
And many peoples set forth and say,  
“Come, let us go up to Jahveh's mount,  
“To *the* house of Jacob's God,  
“That He may teach us of His ways,  
“And that we may walk in His paths :  
“For out of Zion shall a teaching go forth,  
“And from Jerusalem, the word of Jahveh.”  
Then He judges among the nations,  
And decides for many peoples ;  
And they beat their swords into ploughshares,  
And their spears into pruning hooks :  
Nation lifts not up sword against nation,  
And they learn war no more.  
Come, house of Jacob,  
And let us walk in *the* light of Jahveh.

## CHAPTER II. 6—15.

Surely thou hast abandoned thy people, the house of Jacob,

Because they are filled from the East,  
And are cloud-observers like *the Philistines*,  
And strike bargains with sons of aliens :  
And his land is full of silver and of gold,  
And of his treasures there is no end ;  
And his land is full of horses,  
And of his chariots there is no end ;  
And the land is full of vain-gods,  
To the work of their hands they bow,  
To that which their fingers have wrought ;  
And the people bow down,  
And the great man abases himself,  
And thou forgivest them not.  
Enter into *the rock* and hide thee in *the dust*  
From before *the terror* of Jahveh and from the splendour  
of his majesty :  
Man's haughty eyes shall be humbled  
And *the loftiness* of mortals bowed down,  
And Jahveh alone be exalted in that day.

For Jahveh Sabaoth hath a day  
Against all that is proud and lofty,  
And against all that is uplifted, that it be humbled ;  
And against all cedars of the Lebanon, the lofty and  
the exalted ones,  
And against all oaks of the Bashan,  
And against all the lofty mountains,  
And against all the exalted hills,  
And against every high tower,

CHAPTER II. 15.—III. 1.

And against every fenced wall,  
And against all ships of Tarshish,  
And against all delightful sights ;  
And man's loftiness shall be bowed down,  
And pride of mortals brought low,  
And Jahveh alone be exalted in that day.

And the vain-gods—wholly shall each pass away ;  
And they go into caverns of rocks and into holes of  
*the ground*  
From before *the terror of Jahveh*,  
And from *the splendour of His majesty*,  
When He uprises to affright the earth.\*  
In that day shall a man cast away  
His vain-gods of silver and his vain-gods of gold,  
Which they had made for him to worship,  
To moles and to bats :  
To go into clefts of the rocks  
And into rents of the crags,  
From before *the terror of Jahveh*  
And from *the splendour of His majesty*  
When He upriseth to affright the earth.

Cease ye from the earth-born,  
In whose nostrils is *but* a breath,  
For in what is he to be accounted of ?  
For behold, the Lord Jahveh Sabaoth  
Withdraws from Jerusalem and Judah,  
Stay and staff,

## CHAPTER III. 2—10.

All stay of bread, and all stay of water,  
Champion and man of war,  
Judge and prophet, diviner and elder,  
Captain of fifty and man of lofty bearing,  
And counsellor and wizard, and adept in charms.  
And I make youths their captains,  
And children shall rule over them ;  
And the people oppress one another,  
Man against man, and each against his neighbour.  
They outrage—the youth, *the aged*,  
And the mean man, him who is honoured.  
For a man shall lay hold on his brother in his father's  
house,  
—“Thou hast raiment—  
“Thou shalt be our ruler,  
“And under thy hand shall be this ruin.”  
In that day shall he lift up *his voice*,  
“I am no healer,  
“And in my house is neither bread nor raiment ;  
“Make not me a ruler of *the people*.  
For Jerusalem totters and Judah falls,  
Because their tongue and their doings are against  
Jahveh,  
To provoke *the eyes of His glory*—  
The shew of their countenance witnesses against them ;  
And they proclaim their sin like Sodom ; they hide it  
not.  
Alas, for them ! for to themselves have they requited  
evil.  
Say ye of the righteous, “it is well,”

CHAPTER III. 10—19.

For the fruit of their deeds shall they eat :  
Alas for the wicked ! “ ill ! ”  
For unto him the desert of his hands shall be ren-  
dered.  
My people ! a child is his oppressor,  
And women lord it over him :  
My people ! thy guides are causing thee to err,  
And they swallow up thy pathways.

Jahveh sets himself to plead,  
And stands to judge peoples ;  
Jahveh will enter into judgment  
With *the* elders of his people and their princes :  
For ye have eaten up the vineyard,  
Plunder of the poor is in your houses.—  
What mean ye that ye crush my people,  
And grind the face of the poor ?  
An oracle of *the* Lord Jahveh Sabaoth.

And Jahveh saith,  
Because Zion’s daughters are haughty,  
And walk with outstretched neck and leering eyes,  
Walking and mincing as they walk,  
And wear anklets on their feet ;  
Therefore will Adonai make bald the crown of Zion’s  
daughters,  
And Jahveh will lay bare their shame.  
In that day Adonai strips away,  
The ornament of the anklets and the network and the  
crescents,  
The ear-drops and the bracelets and the veils,

## CHAPTERS III. 19.—IV. 3.

The tires and the stepchains and the girdles,  
And the perfume boxes and the amulets,  
The signet-rings and the nose-rings,  
The rich dresses and the mantles,  
And the cloaks and the purses,  
The mirrors and the linen vests,  
And the turbans and the shawls.  
And it shall come to pass that instead of fragrance  
there is rottenness,  
And instead of a cincture, a rope,  
And instead of wreathed curls, baldness,  
And instead of the wide mantle, girding with sack-  
cloth ;  
Branding instead of beauty.  
Thy men fall by *the sword*,  
And thy mighty men in war ;  
And her gates lament and wail,  
And she sits, emptied, on *the ground*.  
And seven women lay hold on one man in that day,  
, saying,  
“ Our own bread will we eat,  
“ And with our own garments will we be clad ;  
“ Only let us be called by thy name ;  
“ Take away our reproach.”  
Then shall *the upgrowth* of Jahveh be for splendour and  
for glory,  
And *the fruit* of the land, for excellency and for beauty,  
To *the escaped* of Israel.  
And it shall be that whosoever is left in Zion  
And remains in Jerusalem,  
Shall be called holy,

CHAPTER IV. 4—6.

Every one written down for life in Jerusalem,  
When Adonai hath washed away the filth of Zion's  
daughters,  
And from her midst has purged the blood of Jerusalem,  
With blast of judgment and with blast of burning.  
And upon the whole station of Mount Zion  
And upon her places of assembly  
Jahveh creates a cloud by day and smoke,  
And a brightness of flaming fire by night ;  
Yea, over all the glory is a covering,  
And a pavilion for shade from heat by day,  
And for a covert and for a refuge from storm and from  
rain.

---

CHAPTER V. 1, 2.

*The ungrateful and disappointing vineyard. The Assyrian invasion.*

Now let me sing concerning my beloved,  
My beloved's song of his vineyard.  
My beloved had a vineyard  
Upon a hill-top, son of fatness :  
And he digged it and stoned it,  
And planted it with the Sorek-vine,  
And in the midst of it he built a tower,  
And also hollowed out a wine-vat in it ;  
And he hoped that it would bear grapes,  
But it bore wild-grapes !

---

## CHAPTER V. 3—10.

And now, inhabitants of Jerusalem and men of Judah,  
Judge, I pray, between me and my vineyard.

What was there yet to do for my vineyard that I have  
not done in it?

Why, when I hoped that it should bring forth grapes,  
Brought it forth wild-grapes?

And now, I pray, let me acquaint you

What I will do to my vineyard—

Taking away its fence that it become a pasture,  
Demolishing its wall that it become downtrodden:

And I will make it a waste;

It shall not be pruned and it shall not be weeded,

And thorn and thistle springs up;

And on the clouds will I lay a charge

To rain no rain upon it.

For the vineyard of Jahveh Sabaoth is *the house of Israel*,

And *the men of Judah his delightsome plant*;

And he hoped for justice, but lo! bloodshed,\*

For equity, but lo! an outcry.\*

Woe to those who join house to house,

Who lay field to field,

Till room fails,

And ye have to dwell alone in *the midst of the land!*

In mine ears *saveth* Jahveh Sabaoth,

Surely many houses shall become a desolation,

Great and fair ones without inhabitant;

For ten acres of vineyard shall yield *but a single bath*,

And seed of an homer shall yield an ephah.

CHAPTER V. 11—19.

Woe to those who rise at dawn to follow after strong drink,

Who are late at evening *till* wine inflame them :

And lyre and cymbal, timbrel and pipe and wine *are in their revel,*

But the operation of Jahveh they regard not,

And his handy work they do not behold.

Therefore is my people led unawares into exile,

And his nobles *become* men of famine,

And their riotous throng, parched with drought.

Therefore Sheol enlarges her appetite,

And opens her mouth without limit,

And down go her glory and her riotous throng,

And her uproar and he that was joyous within her ;

And *the mean man is bowed down, and the great man is brought low,*

And *the eyes of the haughty are brought low,*

But Jahveh Sabaoth is exalted through justice,

And the holy God is hallowed through righteousness.

Then feed *the lambs as on their own pasture,*

And aliens eat *the wastes of the rich ones.*

Woe to those who draw on the calamity with cords of ungodliness,

And punishment as with traces of a wain :

Who say let Him speed, let Him hasten on his work,

To the intent that we may see it ;

And let *the purpose of Israel's Holy one draw nigh and come, that we may know it !*

## CHAPTER V. 20—26.

Woe to those *who* call evil good and good evil,  
*Who* put darkness for light and light for darkness ;  
*Who* put bitter for sweet and sweet for bitter !

Woe to the wise in their own eyes  
And prudent in their own esteem !

Woe to the heroes in drinking wine,  
And men of prowess to mingle drink ;  
Who declare the wicked righteous for a bribe,  
And take away the righteousness of the righteous from  
him.

Therefore as tongue of fire devours stubble,  
And burning grass sinks down *in the flame*,  
So their root shall be as rottenness,  
And their blossom shall go up as dust :  
For they have despised the instruction of Jahveh  
Sabaoth,  
And the utterance of Israel's holy one have they  
scorned.

Wherefore the anger of Jahveh is kindled against his  
people,  
And he stretches out his hand against him,  
And he smites him, and the mountains quake,  
And their carcases are like sweepings in mid-streets !  
For all this his anger turns not back,  
But his hand is stretched out still.

And he raises a standard to far off nations,  
And from *the* ends of the earth he whistles to him,  
And lo ! with speed he lightly comes.

CHAPTER V. 27—30.

None is weary, and none stumbles,  
He slumbers not and sleeps not,  
*The girdle of his loins is not loose,*  
And *the thong of his sandals is not broken* :—  
Whose arrows are sharpened,  
And all his bows bent ;  
His horsehoofs are counted like stone,  
And his wheels like a whirlwind.  
He has a roar like a lioness,  
And like young lions he roars,  
And growls and seizes on prey,  
And bears it off, and there is none to rescue !  
And in that day, one roars against him like *the roaring*  
of a sea ;  
And if one look to *the land*,  
Behold distressful darkness,  
And light is darkened by its clouds.

---

CHAPTER VI. 1, 2.

*Call of Isaiah to the Prophetic office. His message to the Jewish nation.*

In the year the king Uzziah died, I saw the Lord sitting on a high and uplifted throne, and his train filling the temple—Seraphim standing above him, each with six wings ; with two he covered his face, and with

## CHAPTER VI. 3—11.

two he covered his feet, and with two he flew. And one called to the other and said,

- Holy, Holy, Holy is Jahveh Sabaoth,  
The fulness of the whole earth is, His glory.

And *the* foundations of the thresholds quaked at the voice of him that cried, and the house became full of smoke. Then said I, Woe is me ! surely I perish : for I am a man of unclean lips, and I dwell amid a people of unclean lips, and mine eyes have seen the king, Jahveh Sabaoth ! Then one of the Seraphim flew to me, and in his hand, a stone which he had taken with tongs from the altar: and he caused it to touch my mouth and said : “ Lo, this has touched thy lips and thine iniquity is taken away, and thy sin is forgiven.” Also, I heard the voice of the Lord saying,

Whom shall I send  
And who will go for us?

Then said I, ‘ Behold *here am I*, send me.’ And he said,

Go, and say to this people,  
“ Hear on, but understand not,  
“ See on, but perceive not :”  
“ Make fat this people’s heart,  
“ And its ears make heavy and its eyes besmear,  
“ Lest it see with its eyes and hear with its ears,  
“ And lest its heart understand, and it turn, and be healed.”

Then I said, O Lord, how long ?  
And he said, Until cities be wasted without inhabitant,

CHAPTER VI. 11—13.

And houses without men,  
And the land be waste, desolate,  
And Jahveh have removed men afar,  
And large are the deserted places in the midst of the  
land.  
And should there still be a tenth therein,  
It likewise would be burned :  
Like a terebinth and like an oak,  
At whose felling remains a stem,  
So their stem shall be a holy seed.

---

CHAPTERS VII. 1.—IX. 7.

CHAPTER VII. 1—4.

*Consternation of Ahaz in prospect of the siege of Jerusalem  
by the forces of Syria and Israel. Allegorical or  
typical signs assuring him of deliverance. The  
Assyrian invasion.*

And it came to pass in the days of Ahaz son of Jotham, son of Uzziah king of Judah, that Rezin king of Aram, with Pekah son of Remaliah, king of Judah, came up to Jerusalem for war against it, but was not able to wage the war against it. And it was announced to the house of David saying, “Aram is leading on with Ephraim ;” and his heart shook, and the heart of his people, as trees of a forest shake before the wind. Then said Jahveh to Isaiah, “ Go forth now to meet Ahaz, Thou and ~~BEMANT-SHALL-RETURN~~ thy son, at the end of the conduit of the upper pool, at the causeway of the fuller’s field, and thou shalt say to him :

## CHAPTER VII. 4—15.

Be wary and still :  
 Fear not neither let thy heart be faint,  
 Because of these two stumps of the smoking brands,  
 At the hot wrath of Rezin and Aram, and Remaliah's son :  
 Because Aram has plotted mischief against thee,  
 With Ephraim and the son of Remaliah, saying,  
 "Let us go up against Judah and alarm it,  
 "And let us break it open for ourselves,  
 "And let us make king therein the son of Tabel."  
 Thus saith the Lord Jahveh,  
 It shall not stand and it shall not be :  
 For the head of Aram is Damascus  
 And the head of Damascus, Rezin ;  
 Yet within sixty-five years shall Rezin be broken,  
 That it be not a people :  
 And the head of Ephraim is Samaria,  
 And the head of Samaria the son of Remaliah ;  
 If ye do not hold-fast, verily ye shall not stand-fast.\*

Then Jahveh spoke again to Ahaz, saying,  
 "Ask for thyself a sign from Jahveh, thine Elohim ;  
 "Ask it in the depth, or in the height above."  
 But Ahaz said, "I will not ask, neither will I make  
 trial of Jahveh."  
 Then said he, "Hear ye now, House of David :  
 Is it too little for you to weary out men,  
 That ye weary out my Elohim also ?"  
 Therefore the Lord himself gives you a sign :  
 Behold the maiden conceives and bears a son,  
 And calls his name GOD-WICHE-LS.  
 Curdled-milk and honey shall he eat,

CHAPTER VII. 15—23.

When he knows how to refuse *the bad* and to choose  
*the good* ;

But ere yet the boy shall know,  
How to refuse *the bad* and to choose *the good*,  
The land, at whose two kings thou art disquieted, shall  
be deserted.

Jahveh will bring upon thee,  
Days such as have not come,  
Since the day that Ephraim revolted from Judah,  
—The King of Assyria.

And in that day it comes to pass,  
That Jahveh shall whistle for *the flies* which *are* at *the*  
*end* of Egypt's rivers,  
And for *the bees* in *the land* of Assyria ;  
And they come and light, all of them,  
On *the desolate vallies* and on *the clefts* of the rocks,  
And on all the thickets and on all the pastures.  
In that day *the Lord* shaves  
With razor hired beyond *the River*,  
By *the King* of Assyria,  
The head and hair of the feet,  
And the beard too shall it take away.  
And it shall be in that day,  
That a heifer and two sheep *only* can a man maintain ;  
*Yet* it shall be that from *the full supply* of milk  
He shall eat curdled milk,  
For every one eats only curdled milk and honey,  
Who is left within the land.  
And so it is in that day, that there shall be in every place,  
Wherein were a thousand vines  
At a thousand pieces of silver,

## CHAPTER VII. 24, 25.

—for thorns and briers shall it be :  
 With arrows and with bow shall a man go thither,  
 For all the land shall be briers and thorns,  
 And *as for* all the hills which were cleared with hoe,  
 Thither comes not *the* fear of thorns and briers,  
 But it shall *be a place* for sending forth of oxen,  
 And for sheep to tread.

---

## CHAPTER VIII. 1—8.

And Jahveh said to me : Take thee a large tablet and inscribe on it with the stylus of the common people ~~PLUNDER-QUICKLY-PREP-SWIFTLY~~, and that I should take to me trustworthy witnesses, Uriah the Priest, and Zechariah the son of Jeberechiah. Then I had connexion with the Priestess, and she conceived and bare a son, and Jahveh said to me, call his name ~~PLUNDER-QUICKLY-PREP-SWIFTLY~~: For ere yet the boy has learned to cry, ‘my Father,’ and ‘my Mother,’ Men will bear away the riches of Damascus and the prey of Samaria before the king of Assyria. And Jahveh spoke to me again saying :

Because this people scorns  
 The softly flowing waters of the Shiloah  
 And rejoices in Rezin and *the* son of Remaliah,  
 Therefore behold, *the* Lord brings up upon them,  
 The waters of the river, the strong and the great,  
 —The king of Assyria and all his glory—  
 And it rises up above all its channels  
 And passes over all its banks,  
 And it sweeps into Judah and overflows and flo-

CHAPTER VIII. 8—18.

To *the* neck it reaches ;  
And *the* spreading of its wings cover  
*The* full breadth of thy land ~~GOD-WITH-US.~~  
Rage ye peoples—yet ye break down—  
And give ear all ye far off lands :  
Gird yourselves, yet ye break down,  
Gird yourselves, yet ye break down :—  
Purpose a purpose, yet it is frustrated—  
Decree a decree, yet it stands not,  
For ~~GOD-IS-WITH-US.~~  
For thus spake Jahveh to me, and strong was his  
hand upon me,  
And warned me not to walk in the way of this people,  
Saying : Say ye not that all is conspiracy,  
Which this people declares to be a conspiracy,  
Neither fear what they fear nor be dismayed.  
Jahveh Sabaoth—Him reverence,  
And let him be your fear, and let him be your dread :—  
And He shall be to you for a sanctuary,  
And yet a tripping stone and for a rock of stumbling  
To both houses of Israel,  
For a snare and for a trap to *the* dwellers in Jerusalem.  
And many among them stumble and fall,  
And are broken and snared and caught.  
  
Bind up a testimony,  
Seal a precept, among my taught ones,  
—And I will wait for Jahveh  
Who hides his face from *the* house of Jacob,  
And in him I hope—  
By THE CHILDREN WHOM JAHVEH HAS GIVEN ME,

## CHAPTERS VIII. 18—22.—IX. 1—3.

**ARE FOR SIGNS AND FOR PORTENTS IN ISRAEL  
FROM JAHVEH SABAOTH WHO DWELLS ON MOUNT ZION.**

And when they say to you,

“Enquire of the necromancers and the wizards  
Who gibber and who moan ;  
Should not a people consult their Elohim ?  
The dead concerning the living ?”  
*Then, to the precept and to the testimony :*  
If they speak not according to this word,  
*It is because no dawn is on them ;*  
And each one passes through *the land*  
Hard pressed and famished ;  
And it comes to pass that, when famished and fretted,  
*Each curses by his king and by his God and looks up !*  
And if one look to *the earth*  
Then lo ! anguish of darkness, dimness of trouble ;—  
And into gloom is he driven.  
Yet shall it not be *ever gloomy where is now distress :*  
As the former time brought into contempt  
*The land of Zebulun and the land of Naphtali,*  
So the latter has honoured  
*The way by the sea, beyond Jordan, circuit of the nations.*  
The people that walked in darkness,  
Behold a great light ;  
Dwellers in the land of death-shade,—  
On them a light shines brightly.  
Thou hast multiplied the nation,  
Thou hast increased its joy !  
They joy before thee like *the joy in harvest,*  
And as men exult when they divide spoil !

CHAPTER IX. 4—7.

For, the yoke of his burden, and the staff which smites  
his shoulder,  
*The rod of his task-master,*  
Hast thou broken as in the day of Midian.  
For every sandal of the sandalled in the conflict  
And garment rolled in blood,  
Is for burning, food for fire.  
For to us a child is born,  
To us a son is given,  
And on his shoulder is the empire laid  
And men call his name  
Wonder-counsellor, Mighty-deity  
Evermore-a-Father, Prince-of-peace :  
For enlargement of empire and for endless peace,  
Upon David's throne and over his kingdom,  
To stablish and to support it,  
Through right and through justice,  
Henceforth and for ever !  
The zeal of Jahveh Sabaoth will perform this.

---

CHAPTERS IX. 8.—X. 4.

CHAPTER IX. 8, 9.

*The Fate of the Northern Kingdom.*

Into Jacob has Adonai sent a message,  
And into Israel has it lighted down ;  
And all his people shall know it,  
Ephraim and the dwellers in Samaria,  
In pride and fulness of heart, declaring,

## CHAPTER IX. 10—18.

“The bricks are fallen, but with hewn stones we will build up ;

“The sycamores are cut down, but with cedars will we replace them.”

Therefore will Jahveh strengthen the hostile bands of Rezin against him,

And arm his foes ;

Syria in front, and Philistines in the rear,

And they will devour Israel with open mouth.

For all this his anger is not turned away,  
And his hand is stretched out still.

But the people turn not to him that smote them,  
And Jahveh Sabaoth they seek not :

Therefore Jahveh will cut off from Israel head and tail,  
Palm-branch and bulrush in a single day ;

An ancient and honourable man, he is the head,

And a false-teaching prophet, he is the tail ;

And the leaders of this people seduce them,

And those who are led by them are swallowed up.

Therefore Adonai will not rejoice in their youth,

And their orphans and their widows he will not pity,

For every one is profane and an evil-doer,

And every mouth speaks folly.

For all this his anger is not turned away,  
And his hand is stretched out still.

For wickedness burns like fire,  
Thorn and thistle it devours ;

CHAPTERS IX. 18—21.—X. 1—4.

And in thickets of the forest it kindles,  
And they roll up in a column of smoke.  
Through *the wrath of Jahveh Sabaoth* is *the land*  
burnt up,  
And the people are as fuel of fire :  
No one will pity his brother.  
For a man will snatch on *the right hand*, yet is hungry ;  
And devour on *the left hand*, yet is not satisfied ;  
They devour, each the flesh of his own arm :  
—Manasseh Ephraim, and Ephraim Manasseh,  
Both together against Judah.

For all this his anger is not turned away,  
And his hand is stretched out still.

Woe to those who decree unrighteous decrees,  
To scribes who write what is grievous,  
To turn aside the feeble from judgment,  
And to strip their right from the afflicted of my people,  
That widows may be their prey,  
And *that* they may plunder orphans.  
What then will ye do in *the day of visitation*,  
And in the desolation that cometh from afar ?  
To whom will ye flee for succour ?  
And where will ye leave your glory ?  
Forsaken by me they crouch among *the captives*,  
And they shall fall among the slain.

For all this his anger is not turned away,  
And his hand is stretched out still.

## CHAPTERS X. 5—12.—XII. 6.

## CHAPTER X. 5—12.

*Woes against Asshur (Assyria), and Deliverance for the remnant of Jacob. Promises of National prosperity. Hymns of Thanksgiving.*

Woe to Asshur, rod of my anger,  
 And a staff in whose hand is my indignation !  
 Against a wicked nation I send him,  
 And against people of my wrath I give him charge,  
 To take spoil and seize on prey,  
 And to tread them down like mire of streets.  
 But he—he means not thus,  
 And his heart—not thus does it purpose,  
 For to destroy is in his heart,  
 And to cut off nations not a few.  
 “For,” saith he, “are not my princes wholly kings ?  
 “Is not Calno as Carchemish ?  
 “Is not Hamath as Arpad ?  
 “Is not Samaria as Damascus ?  
 “As my hand came down upon *the* kingdoms of the  
     vain-gods,  
 “Whose images exceeded those of Damascus and  
     Samaria,  
 “Shall I not, as I have done to Samaria and to her vain-  
     gods,  
 “So do to Jerusalem and her images ?”  
 And it shall be that when the Lord has completed all  
     his work,  
 In mount Zion and in Jerusalem,  
 I will visit upon *the* fruit of *the* proud heart of the king  
     of Assyria,

CHAPTER X. 13—19.

And upon the arrogance of his haughty looks.

“For,” saith he, “By strength of mine hand have I done it,

“And by my wisdom, for I am discerning ;

“And I have removed boundaries of peoples,

“And their treasures have I plundered,

“And like a hero, I brought down the enthroned,

“And my hand lighted on the riches of the peoples as on a nest ;

“And as one gathers forsaken eggs,

“So have I gathered all the earth,

“And none was there that moved wing,

“Opened mouth or chirped.”

Is the axe to vaunt itself against him who hews with it ?

Is the saw to boast itself against him who wields it ?

As if a rod could wield him who lifts it !

As if a staff could lift *Him* who is no wood !

Therefore *the Lord, Adonai Sabaoth,*

Sends leanness on his lusty ones,

And under his glory kindles a kindling

Like *the kindling of a fire.*

And the Light of Israel shall be for a fire,

And his Holy One for a flame,

And it burns and devours his thorns,

And his thistles in a single day.

And the glory of his forest and fruitful field

It consumes, both soul and body ;

And it shall be as when a sick man wastes away.\*

And the remnant of his forest trees shall be scanty,

## CHAPTER X. 19—27.

So that a child may note them down.  
And in that day it shall come to pass,  
*That the remnant of Israel and the escaped of the house of Jacob*  
Shall lean no more on him that smote them,  
But lean upon Jahveh, the Holy One of Israel, in truth.  
**A REMNANT-SHALL-RETURN,** a remnant of Jacob,  
To El *the* mighty :  
For though thy people, O Israel, were like sand of the sea,  
**Only A REMNANT-SHALL-RETURN** of them.  
A desolation is decreed,  
Bringing in justice like a flood ;  
For desolation and doom  
Doth Adonai Jahveh Sabaoth execute,  
Within all the land.  
Thus therefore saith Adonai Jahveh Sabaoth,  
Fear not, O my people who dwellest in Zion, because of Asshur,  
If with staff he smite thee,  
And lift up his rod against thee, in the manner of Egypt.  
For yet a very little while,  
And *my* indignation is completed,  
And my anger, in their destruction.  
Jahveh Sabaoth brandishes a scourge over him,  
As at *the* smiting of Midian at *the* rock of Oreb ;  
And as his rod was over the sea,  
So he lifts it up as in Egypt.  
And it shall come to pass in that day,

CHAPTERS X. 27—34.—XI. 1—3.

That his burden removes from thy shoulder,  
And by fatness is a yoke broken.

He is come to Aiath—has passed through Migron ;  
At Michmash he has laid up his baggage :  
They go through the pass,  
Geba is their quarters :  
Ramah trembles,  
Gibeah of Saul hath fled !  
Daughter of Gallim lift up thy voice ;  
Listen Laishah—answer her Anathoth.\*  
Madmenah is fled away ;  
*The inhabitants of Gebim save their goods* by flight.  
He halts yet a day at Nob :  
He shakes his hand at *the* mount of Zion's daughter,  
*The hill of Jerusalem* !  
But see ! the Lord Jahveh Sabaoth,  
Lops the branch with terrific crash,  
And the tall of stature are cut down,  
And the haughty are brought low,  
And with iron he falls the thicket of the forest,  
And the Lebanon falls by a Majestic One.  
But a shoot comes forth from *the* stem of Jesse,  
And a scion from his root bears fruit ;  
And the spirit of Jahveh rests upon him,  
A spirit of wisdom and of discernment,  
A spirit of counsel and of might,  
A spirit of knowledge and of reverence for Jahveh,  
And he draws his breath in reverence for Jahveh ;  
And not at *the* sight of his eyes will he judge,  
Nor by *the* hearing of his ears will he decide,

## CHAPTER XI. 4—11.

But judges the poor with fairness,  
And decides with equity for *the meek of the land*,  
And smites *the land* with rod of his mouth,  
And with breath of his lips will slay *the wicked* :  
And justice is *the girdle of his loins*,  
And faithfulness *the girdle of his reins*.  
Then wolf shall lodge with lamb,  
And leopard lie down with kid,  
And calf and young lion and fatling together—  
And a little child is leading them.  
And heifer and she-bear shall feed together,  
Together shall their young lie down,  
And a lion eat straw like an ox;  
And a suckling shall play at hole of asp,  
And weaned-child reach forth its hand to den of  
basilisk :  
They shall not hurt nor destroy in all my holy mountain,  
For the land is full of knowledge of Jahveh,  
As waters cover *the sea*.

Also it comes to pass in that day—  
*The root of Jesse stands for an ensign to peoples*,  
To it the nations shall repair,  
And its resting-place becomes glory.  
And in that day it comes to pass,  
Jahveh will again the second time put forth his hand  
To recover the remnant of his people that remain,  
From Asshur and from Egypt,  
And from Pathros and from Cush and from Elam,  
And from Shinar and from Hamath and from coasts of  
the sea ;

CHAPTERS XI. 12—16.—XII. 1—4.

And he rears an ensign to *the nations*  
And gathers *the outcasts of Israel*,  
And will collect the dispersed of Judah,  
*From the four corners of the earth* ;  
And the jealousy of Ephraim ceases,  
And the adversaries of Judah shall be cut off ;  
Ephraim shall not be jealous of Judah,  
And Jacob shall not vex Ephraim ;  
But they fly on the shoulders of Philistines westward,  
Together they will spoil the sons of *the east*  
They lay their hand on Edom and Moab,  
And the sons of Ammon obey them.  
Then Jahveh bares *the tongue of the Egyptian sea*,  
And shakes his hand at the river with violence of his  
blast,  
And makes men cross it dryshod.  
And a highway is made for *the remnant of his people*  
which remains,  
From Assyria, as there was for Israel,  
In the day of his coming up from *the land of Egypt*.  
And in that day thou shalt say  
“I will praise thee, Jahveh, for *though* Thou wast  
wrath with me,  
“Thy wrath is turned away, and Thou comfortest me.  
“Behold, El is my deliverance !  
“I will trust and not be afraid,  
“For my strength and my song is Jah-Jahveh,  
“And He has become my deliverance.”  
With joy therefore shall ye draw waters  
From fountains of deliverance.  
And ye shall say in that day,

## CHAPTER XII. 4—6.

“Praise Jahveh, invoke his name ;  
 “Declare his deeds among *the peoples*,  
 “Record it that his name is exalted.  
 “Sing ye to Jahveh for he has done excellent things ;  
 “Known is this in all the earth.  
 “Cry out and shout, inhabitants of Zion,  
 “For great in thy midst is the Holy One of Israel.”

---

## CHAPTERS XIII. XIV. 1—23.

## CHAPTER XIII. 1—5.

*Summons to the Medes. The downfall of Babylon.*

Oracle of Babylon, which Isaiah the son of Amoz saw.

On a bare mountain raise ye a banner ;  
 Uplift a cry to them, wave *the hand*,  
 That they may enter *the gates of the princes*.  
 I have given a charge to my consecrated ones,  
 My mighty ones have I also called for my wrath,  
 My proudly exulting ones.

A noise of a tumult on the mountains as of much  
 people !

A noise of an uproar of kingdoms, of assembled  
 nations !

Jahveh Sabaoth is mustering a host for battle !  
 They are coming from a far-off land,  
 From *the end of the Heavens*,  
 Jahveh and instruments of his wrath,

CHAPTER XIII. 5—14

To lay waste all the earth !  
Wail ye ! for Jahveh's day is near,  
As a destruction from the Destroyer will it come !\*  
Therefore shall all hands hang down,  
And every man's heart melt :  
They shall be terrified : pangs and throes shall seize  
on them ;  
They shall writhe like a woman in travail,  
Each shall look with amazement at his neighbour,  
—Faces of flame their faces !

See ! the day of Jahveh comes,  
Cruel, and wrath, and a glow of anger,  
To make the earth a desolation,  
And it will destroy its sinners out of it :  
For the stars of Heaven and its Orions  
Shall not give forth their light ;  
The sun is darkened in his going forth,  
And the moon suffers not her light to shine.  
And I will visit upon the world its evil  
And their iniquities upon the wicked.  
Then will I still the arrogance of the proud,  
And the haughtiness of tyrants will I abase :  
I will make men more scarce than gold,  
And a man than Ophir's gold-wedge.  
Wherefore I will cause the heavens to tremble,  
And the earth shall move quaking from its place  
At the wrath of Jahveh Sabaoth,  
And at the day of the glow of his anger.  
And it shall be as with a chased roe,  
And like sheep which no man folds,

## CHAPTER XIII. 14—22.

They shall turn each towards his own people,  
And flee every one to his own land.  
Every one that is caught shall be thrust through,  
And every one who hides himself shall fall by *the sword*,  
And their infants shall be dashed down before their eyes,  
Their houses plundered, and their wives ravished.

Behold I stir up the Medes against them,  
Who make no account of silver,  
And as for gold, have no pleasure in it.  
And bows shall dash youths in pieces,  
And on fruit of womb they will have no compassion,  
Their eye will not spare children.  
And Babylon, glory of kingdoms,  
Proud ornament of Chaldeans,  
Shall be as when Elohim overthrew Sodom and  
Gomorrah ;  
It will not be inhabited for ever,  
Nor dwelt in for generation and generation ;  
And Arab will not pitch tent there,  
And shepherds will not cause *their flocks* to lie down  
there ;  
But beasts of the desert will lie there,  
And owlets fill their houses,  
And young ostriches dwell there,  
And satyrs dance there :  
And in the palaces thereof wolves will howl to one  
another,  
And jackals in *the mansions of luxury*.  
Her time is nearly come,  
And her days shall not be prolonged.

CHAPTER XIV. 1—9.

But Jahveh will have compassion on Jacob,  
And again chooses Israel,  
And gives them rest in their own land,  
And the alien is joined to them ;  
And they cleave to *the* house of Jacob,—  
And heathen take them, and bring them to their place,  
And *the* house of Israel takes them in possession,  
In *the* land of Jahveh, for servants and for handmaids ;  
They capture their captors, and rule over their op-  
pressors.

And it comes to pass in *the* day that Jahveh gives thee  
rest from thy distress and from thy disquiet, and from the  
hard servitude which men laid upon thee, then shalt thou  
take up this strain of derision against *the* king of Babylon,  
and say :

How stilled *the* tyrant ! how stilled his oppression !  
The staff of *the* wicked, *the* sceptre of tyrants, has  
Jahveh broken,  
Which in wrath smote peoples with ceaseless smiting,  
Lording it over nations in wrath, a lordship without  
restraint !  
The whole earth is at rest, is still : they break out into  
shouting :  
*The* cypresses rejoice at thee, *the* cedars of Lebanon—  
'Since thou art laid low, no feller will come up against  
us.'

Sheol beneath is stirred because of thee, to meet thy  
arrival,

## CHAPTER XIV. 9—17.

It arouses *the shades* for thee, all *who were* leaders on earth,

It makes all kings of nations arise from their thrones.

They all answer and say to thee,

‘Thou too art become weak as we, Thou art become like us :

‘Thy pride is brought down to Sheol, the melody of thy lyres :

‘Beneath thee is spread corruption, and thy covering *the worm* !’

How art thou fallen from heaven, Bright one, son of *the Dayspring* !

Felled art thou to *the ground*, who didst overpower nations !

And thou saidst in thine heart, I will mount the heavens,

To *the stars* of El will I exalt my throne,

And take my seat in *the* mount of assembly, in *the* recesses of *the north* ;

I will mount above heights of clouds—will be like *the Most High*.

Surely thou art brought down to Sheol, to *the* recesses of *the pit*.

They who see thee, gaze and mark thee well :

‘Is this the man who made the earth to tremble, who made kingdoms quake ;

‘Made *the world* as a wilderness, and laid its cities waste,

‘Released not his captives for home ?

CHAPTER XIV. 18—23.

- ‘ All kings of nations, all of them lie in honour, each in his home,
- ‘ But thou from thy grave art flung away like a loathed branch,
- ‘ Clad with sword-pierced slain, like a trampled carcass.’

They who go down to the stones of the pit—  
Not with them art thou joined in burial ;  
Because thou hast destroyed thy land, hast slain thy people.

Unnamed for ever *shall be* the seed of evildoers !  
Prepare a slaughter for his children, for their fathers’ sin,  
Lest they arise and possess *the* earth  
And fill *the* face of *the* world with ruins.

And I arise against them—it is an utterance of Jahveh Sabaoth,—

And I cut off from Babylon name and remnant,  
And seed and progeny—an utterance of Jahveh ;—  
And I make it the possession of bittern, and pools of waters,

And I sweep it away with sweeping of destruction :—  
an utterance of Jahveh Sabaoth.

---

CHAPTER XIV. 24, 25.

*Downfall of Assyria. A Fragment, probably misplaced.*

Jahveh Sabaoth hath sworn, saying,  
Surely as I have purposed, so shall it be,  
And as I have counselled it shall stand :  
To crush Assyria in my land,  
And on my mountains will I tread him down :

## CHAPTER XIV. 25—27.

Then is his yoke gone from them,  
 And his burden will remove from their shoulder.  
 This is the purpose which is purposed for the whole  
     earth !  
 And this the hand that is stretched out over all  
     nations.  
 For Jahveh Sabaoth has purposed,  
 And who may disannul it ?  
 And his hand is the outstretched,  
 And who may turn it back ?

---

## CHAPTER XIV. 28—32.

*Philistia must beware of rejoicing in the judgment thus  
 announced (in xiv. 24-27).*

In the year king Ahaz died was this oracle :  
 Rejoice not, Philistia, all of thee,  
 That a rod which smote thee is broken ;  
 For from the snake's root springs forth a basilisk,  
 And its fruit, a winged serpent !  
 And the firstborn of *the* poor feed,  
 And the needy shall lie down in security,  
 But thy root I kill with drought—  
 And thy remnant shall he slay.  
 Howl, gate ! cry aloud, city !  
 O Philistia, thou art all of thee dissolved *with fear* :  
 For from the north comes forth a smoke,  
 And none walks singly in their troops—  
 And what shall one answer *the* messenger of *the* nation ?  
 That Jahveh has founded Zion,  
 And in her the afflicted of his people will confide.

CHAPTERS XV. XVI.

CHAPTER XV. 1—6.

*A Prophecy against Moab, whose king had revolted. A claim of tribute, xvi. 1. (Comp. 2 Kings iii. 4, &c.) Denunciations of Moab's pride and idolatry.*

The oracle of Moab ;

For in a night was Ar-Moab laid waste and silenced !  
For in a night was Kir-Moab laid waste, silenced !  
He is gone up to the temple and Dibon, the high places,  
    to weep ;  
On Nebo and on Medeba is Moab wailing,  
On all their heads is baldness,  
Every beard is shorn.  
In his streets they gird on sackcloth,  
On its roofs and in its open places every one laments,  
Flowing down with tears :  
And Heshbon cries aloud, and Elealeh ;  
Even to Jahaz their voice is heard ;  
Therefore *the* warriors of Moab wail,\*  
His soul quails within him.  
My heart cries out for Moab ;  
His fugitives *wander* to Zoar *like* a heifer of three years  
    old :  
For, the ascent to Luhith—with weeping he ascends it,\*  
For, *in the* way of Horonaim they raise a cry of  
    destruction,  
For, *the* waters of Nimrim are desolated,  
For, grass is dried up—herbage consumed—

## CHAPTERS XV. 7—9. XVI. 1—6.

There is nothing green.

Therefore *the abundance they have gotten, and their store—*

*Over the valley of the willows they remove them ;*

*For the cry encircles the border of Moab,*

*Her wail reaches to Eglaim,*

*Even to Beer Elim her wail :*

*For, the waters of Dimon are full of blood ;\**

*For, fresh evils I bring on Dimon,*

*Unto the escaped of Moab, a lion,*

*And unto the remnant of the land.*

“Send ye the lambs of *the ruler of the land,*

“From Sela towards *the desert,*

“To *the Mount of Sion’s daughter.”*

And it shall be that like a wandering bird, driven from nest,

Are *the daughters of Moab at the fords of Arnon.*

“Propose advice *say they—come to a decision—*

“Make thy shadow like night in mid-noontide :

“Shelter outcasts : betray not a fugitive :

“Let Moab’s outcasts sojourn with thee,

“Be thou a shelter to them from *the face of the spoiler ;*

“For *the oppressor is no more, destruction is finished,*

“He who trampled down has vanished out of the land.”

And by kindness has a throne been established,

And one sits upon it with faithfulness in David’s tent,

Judging and seeking right and speeding justice.

We have heard of *the pride of Moab, the very proud,*  
*His haughtiness and his arrogance and his wrath,*

CHAPTER XVI. 7—14.

The falseness of his boastings—

Therefore shall Moab wail for Moab, wail entirely,  
For the ruins of Kir-hares shall ye moan, *those smitten ones*:

For *the* fields of Heshbon languish,—

As for the vine of Sibmah :

Lords of nations have trodden down its choice plants ;—

They reached to Jaser, strayed to *the* desert,

Her shoots spread forth, passed beyond *the* sea.

Therefore will I weep with weeping of Jazer for  
Sibmah's vine ;

With my tears will I water thee, O Heshbon and Elealeh,  
For on thy summer fruits and on thy vintage has a  
war-cry fallen,

And joy and gladness is taken from the fruitful field,  
And in *the* vineyards they sing not, they shout not.

And in *the* presses no treader treads out *the* wine—  
*The* vintage-cry have I made to cease.

Therefore my bowels sound like a harp for Moab,  
And my inward parts for Kir-hares.

Then shall it be that when Moab appears,  
When he wearis himself on the high place,  
And comes to his sanctuary to pray, yet he prevails not.

This is the word which Jahveh long since spoke concerning Moab :

And now has Jehovah spoken saying :

Within three years as *the* years of an hireling,

And Moab's glory shall be debased,

With all the great multitude

And *the* remnant shall be very small, without power.

## CHAPTER XVII. 1—8.

## The Oracle of Damascus.

See ! Damascus is taken away from being a city,  
 And is become a heap, a ruin.\*  
 Forsaken are the cities of Aroer,  
 They shall be given up to flocks,  
 And they lie down, and there is none to alarm ;  
 And stronghold ceases from Ephraim,  
 And kingdom from Damascus, and the remnant of  
 Aram ;  
 They become like the glory of the sons of Israel—  
 An utterance of Jahveh Sabaoth.

And in that day it comes to pass,  
 That Jacob's glory will be wasted,  
 And the fatness of his flesh grow lean :  
 And it will be as when a reaper gathers standing corn,  
 And his arm reaps the ears—  
 Yea, it shall be as when one harvests ears in the valley  
 of Rephaim,  
 And gleanings only are left in it,  
 As in the beating of an olive tree,  
 Two, three berries on a highest bough-top,  
 Four, five, on the branches of the fruit-tree.  
 An utterance of Jahveh the Elohim of Israel.

In that day shall the earth-born have regard to his  
 maker,  
 And his eye shall look to Israel's Holy One ;  
 But the altars—work of his own hands—he will not  
 regard,

CHAPTER XVII. 8—11.

Nor look on that which his own fingers have made,  
The Ashéras and the sun-images.  
In that day shall his strong cities  
Be like deserted ruins of forests and hill tops,  
Which *men* deserted before the children of Israel,  
And there shall be a desolation.  
For thou didst forget *the Elohim* of thy safety,  
And *the rock* of thy strength didst not remember :  
Therefore thou plantedst delightsome plants  
And didst set foreign scions—  
In *the day* thou plantedst it thou didst hedge *it* in,  
And at morn thou didst make thy scion blossom ;  
*But* fled is *the harvest* in *the day* of possession,  
And grievous *is the sorrow*.

---

CHAPTERS XVII. 12—14.—XVIII.

CHAPTER XVII. 12—14.

*Destruction of the Assyrian forces—specially announced to Æthiopia (Cush) as in alliance, or sympathy, with Israel.*

Hah ! a tumult of many peoples !  
Like a tumult of seas are they tumultuous !  
And a roar of nations—  
They roar like a roaring of mighty waters !  
But He rebukes it, and it flies afar,  
And is chased like chaff of mountains before a blast,  
And like whirling dust before an hurricane.  
At eventide, behold terror !

## CHAPTERS XVII. 14.—XVIII. 1—6.

Ere morning, it is gone !  
This *the* portion of those who spoil us,  
And *the* lot of those who plunder us.

Hah ! land of rustling wings,  
Which art beyond *the* rivers of Cush ;  
Which sendest ambassadors by sea,  
And in vessels of papyrus on face of waters ;  
Go, ye light messengers,  
To a nation robust and fierce,  
To a people terrible from the first, and hitherto,  
To a nation of might and trampling down,  
Whose land rivers divide.  
All ye inhabitants of *the* world  
And dwellers on earth,  
At the lifting of a signal on *the* mountains, behold,  
And when a trumpet is sounded, hearken.

For thus saith Jahveh to me :  
In my dwelling place will I keep me still,  
Like clear heat in sunshine,  
Like dew-cloud in heat of harvest :  
But before harvest, when blossom is over,  
And a bud is become a ripening grape,  
Then with pruning hook he lops the branches,  
And the tendrils he takes away and cuts off :  
To mountain bird of prey they shall be left together,  
And to beast of the land ;  
And the bird of prey shall summer upon them.  
And every beast of the land shall winter upon  
them.

CHAPTER XVIII. 7.

In that day shall a gift be brought to Jahveh  
Sabaoth,

*From a nation robust and fierce,  
And from a people terrible from the first and hitherto,  
A nation of might and down-trampling,  
Whose land rivers divide,  
To the place of the house of Jahveh Sabaoth, Zion's  
hill.*

---

CHAPTER XIX. 1—4.

The Oracle of Egypt.

See ! Jahveh riding on a swift cloud—  
And to Egypt he comes !  
And at his presence the vain-gods of Egypt shake,  
And Egypt's heart within it melts.  
And I spur on Egyptians against Egyptians,  
And they fight each against his brother,  
And each against his fellow ;  
City against city, kingdom against kingdom,  
And Egypt's spirit is made empty within it ;  
And its counsel will I destroy,  
Though they resort to the vain-gods and the whisperers,  
And the necromancers and the wizards.  
And I shut up the Egyptians into the hand of a hard  
Lord,  
And a fierce king shall rule over them.  
—The utterance of the Lord, Jahveh Sabaoth.

## CHAPTER XIX. 5—14.

And waters fail from the sea,  
 And *the River* is wasted and dry ;  
 And rivers become putrid,  
 And *the streams* of Egypt are wasted and dried up :  
 Reed and flag wither,  
*The meadows* by *the Nile-stream*, at *the stream-mouth*,  
 And all that is sown by *the stream*,  
 Dries up, is scattered, and is no more.  
 Then the fishermen sigh,  
 And all who cast hook into *the stream* lament,  
 And they who spread nets on *the face* of *the waters*  
 languish :  
 And they who dress *the carded flax* are ashamed,  
 They too who weave white linen ;  
 And her pillars are broken down,  
 And all who work for hire are sad of soul.

Surely, foolish are Zion's nobles,  
*The wise men* of Pharaoh's counsellors—brutish their  
 counsel !  
 How say ye to Pharaoh, 'a son of sages am I, a son of  
 ancient kings ?'  
 Where *are* they now, thy sages ?—  
 And let them now announce to thee and let thee know,  
 What Jahveh Sabaoth has counselled concerning  
 Egypt.  
*The* princes of Zoan are become foolish,  
*The* princes of Noph are deceived,  
 have led Egypt astray  
*the* corner stone of her tribes.  
 within her a spirit of giddiness,

CHAPTER XIX. 14—22.

So that they have made Egypt to reel in all his work,  
Like *the* reeling of drunkard in his vomit.  
Nor shall there be any work for Egypt,  
Which head or tail, palm branch or bulrush, may work.

In that day Egypt becomes like women,  
And it trembles and quakes,  
At *the* shaking of Jahveh Sabaoth's hand,  
Which He shakes over it,  
And the land of Judah becomes a terror to Egypt :  
Whoever shall call her to mind will shudder,  
Because of *the* purpose of Jahveh Sabaoth,  
Which He purposes against it.

In that day shall be five cities in *the* land of Egypt  
Speaking *the* language of Canaan,  
And swearing to Jahveh Sabaoth ;  
One shall be called “ City of the Sun.”  
In that day shall be an altar to Jahveh  
In *the* midst of *the* land of Egypt,  
And near its boundary a pillar to Jahveh.

And it becomes a sign and a witness,  
For Jahveh Sabaoth in *the* land of Egypt ;  
When they shall cry to Jahveh because of oppressors  
And He will send them a deliverer and a champion  
And will rescue them.  
And Jahveh becomes known to Egypt,  
And Egyptians know Jahveh in that day,  
And perform sacrifice and oblation,  
And vow a vow unto Jahveh and pay it.  
So Jahveh smites Egypt, smiting and healing,

## CHAPTER XIX. 22—25.

And they turn unto Jahveh,  
 And he is entreated of them and heals them.  
 In that day there shall be a highway from Egypt  
     towards Assyria,  
 So that Assyria comes into Egypt and Egypt into  
     Assyria,  
 And Egyptians serve with the Assyrians.

In that day Israel shall be a third to Egypt and to  
     Assyria,  
 A Blessing in *the* midst of the earth,  
 Wherewith Jahveh Sabaoth has blessed him, saying,  
 Blessed be my people Egypt,  
 And Assyria, work of my hands,  
 And Israel my inheritance.

## CHAPTER XX. 1—3.

*Isaiah, by a symbolical action, sets forth the fate of those  
 in whom Egypt and Palestine trusted.*

In *the* year when Tartan came to Ashdod, when sent by Sargon king of Assyria, and fought against Ashdod and took it—at that time Jahveh spake by Isaiah son of Amoz, saying :

Go and loose the sackcloth from off thy loins  
 And unbind thy sandals from off thy foot.  
 And he did so, walking naked and barefoot: Then  
 Jahveh said,  
 As my servant Isaiah has walked naked and barefoot,  
 for three years a sign

CHAPTER XX. 3—6.

And a portent against Egypt and against Cush,  
So shall the king of Assyria lead *the captivity of*  
*Egypt,*  
And the exiles of Cush, young and old,  
Naked and barefoot and their hind-parts uncovered,  
*A disgrace to Egypt.*  
Then are they afraid and ashamed  
Of Cush their confidence and of Egypt their glorying.  
In that day the dwellers in this coast say,  
“ Lo such is our trust to which we fled for succour,  
“ To be delivered from the king of Assyria,  
“ And how shall we escape ?”

---

CHAPTER XXI. 1—3.

*The destruction of the “WILDERNESS BY THE SEA,” i.e.,  
Babylon on the Euphrates, by Medes and Persians.*

An oracle concerning *the wilderness by the sea.*  
Like hurricanes in the south driving past  
It comes from *the wilderness,*  
From a terrible land.  
A grievous vision is revealed to me,  
A plunderer plundering and a destroyer destroying :—  
Go up, Elam : besiege Media—  
All sighing I make to cease.

Therefore are my loins filled with anguish ;  
Throes seize me like the throes of her who travails—  
I writhe so that I cannot hear,  
I am so troubled that I cannot see ;

## CHAPTER XXI. 4—10.

My heart is bewildered—alarms dismay me.  
He hath made the evening of my pleasure a terror to  
me.

They set out the table,  
They watch the watch,  
They eat, they drink—  
“Up, ye princes,  
Anoint *the* shield.”

For thus said Jahveh to me :  
Go station a watchman—  
What he shall see let him report.  
And he saw riders, horsemen in double rank,  
Riders on asses, riders on camels :  
And he gave heed with utmost heed.  
Then he cried out *like* a lion,  
“ My Lord, I stand on *the* watch-tower all day long,  
“ And all *the* night am I posted in my ward :  
“ And lo ! there come men riding, horsemen in double  
rank.”  
And he cried aloud and said, “ Fallen, fallen is Babylon,  
“ And all the images of her Gods hath he broken against  
the ground.”  
O my threshed one and son of my winnowing-floor !  
What I have heard from Jahveh Sabaoth, Israel’s  
Elohim, have I proclaimed to you.

CHAPTER XXI. 11, 12.

*The oracle concerning Dumah (an abbreviated form of Edom). Or Dumah, Silence, may allude to the silence of desolation.*

Oracle of Dumah.

Out of Seir one cries to me,  
“ Watchman ! what time of the night ?  
“ Watchman ! what time of the night ?”  
The watchman answers,  
“ Morning comes and also night !”  
If ye will enquire, enquire :  
Turn, come.

---

CHAPTER XXI. 13—16.

*The Oracle “IN THE EVENING,” against the Arabians, Dedanites and other tribes.*

In thickets must ye lodge in the evening  
Ye caravans of Dedanites !  
Ye inhabitants of the land of Tema,  
Bring forth water to meet the thirsty,  
Be ready with his bread for the fugitive ;  
For from the face of swords do they flee,  
From the face of drawn sword,  
And before bended bow,  
And before the press of war.  
For thus saith Jahveh to me :  
Within yet a year according to a hireling’s years

## CHAPTER XXI. 16—17.

And all the glory of Kedar shall be at an end ;  
 And the number of bows that is left  
 Of Kedar's mighty sons shall be minished,  
 For Jahveh, *the Elohim* of Israel has spoken.

---

## CHAPTER XXII. 1—5.

*With reference to judgments upon Jerusalem.*

Oracle of “a valley of vision.”  
 What ails thee now,  
 That ye have all mounted *the roofs*—  
 Thou that art full of stirs,  
 Tumultuous city, joyous town !  
 Thy slain are not *the* slain of sword  
 Nor *the* dead of battle !

All thy chieftains have fled together :  
 By *the* archers are they taken prisoners ;  
 All that are found of thee are made prisoners together,  
*Who* had fled afar.

Therefore say I, “Look away from me—I would weep  
 bitterly—  
 “Strive not to comfort me—  
 “At the spoiling of the daughter of my people.”  
 For there was a day of tumult and of treading down  
 and of confusion\*  
 To *the* Lord Jahveh Sabaoth, in “a valley of vision,”  
 Unwalling the wall,  
 While a cry reached the mount.

CHAPTER XXII. 6—14.

And Elam carried *the* quiver,  
With chariots, men, horsemen,  
And Kir bared *the* shield,  
And thy choicest vallies were filled with chariots,  
And the horsemen posted themselves at the gate,  
And He drew aside the veil of Judah.

But thou lookedst in that day to *the* armour of *the*  
forest-house  
And ye saw that *the* breaches of David's city were  
many,  
And ye collected the waters of the lower pool,  
And the houses of Jerusalem ye numbered,  
And ye broke down the houses to fortify the wall,  
And ye made a reservoir between the two walls  
For the waters of the old conduit :  
But, Him who made it ye regarded not,  
And to him that fashioned it of old ye did not look.  
And in that day *the* Lord Jahveh Sabaoth summoned  
to weeping and to wailing,  
And to baldness and to girding with sackcloth :—  
But behold, joy and gladness,  
Killing oxen and slaughtering sheep,  
Eating flesh and drinking wine :  
“ Eat and drink for we die to morrow.”  
Therefore in mine ears was it revealed by Jahveh  
Sabaoth,  
This iniquity shall not be forgiven you till ye die,  
Saith Adonai Jahveh Sabaoth.

## CHAPTER XXII. 15—22.

*The removal of Shebna from office at Court. The advancement of Eliakim.*

Thus saith Adonai Jahveh Sabaoth :  
Go, get thee to this minister,  
To Shebna who is over the house, *and say*,  
What hast thou here, and whom hast thou here,  
That thou hewest thee out a sepulchre here,  
Hewing out thy sepulchre on high,  
Cutting out an abiding-place for thyself in *the* rock ?  
Lo, with strong cast will Jahveh cast thee out—  
Wrapping he will wrap thee up,  
And rolling he will roll thee with a rolling,  
Like a ball into a spacious land :  
There shalt thou die,  
And there *shall be* thy splendid chariots,  
Thou shame of thy master's house !  
And I will thrust thee from thy station,  
And from thy place he will pull thee down.  
And it will come to pass in that day,  
That I summon my servant,  
Eliakim, son of Hilkiah,  
And with thy robe I invest him,  
And gird him with thy girdle,  
And into his hand commit thy government :  
And he shall be a Father to *the* inhabitants of Jerusalem,  
And to *the* house of Judah.  
And I lay upon his shoulder *the* key of David's house,

CHAPTER XXII. 22—25.

So that he opens and no man shuts,  
And shuts and no man opens :  
And as a nail in a sure place I fasten him,  
And he becomes a seat of honour to his father's house,  
And on him they hang all the honour of his Father's  
house,  
The scions and the offshoots,  
All the small vessels, from vessels of cups even to all  
flagon-like vessels.

In that day—an utterance of Jahveh Sabaoth—  
The nail fastened in a sure place gives way,  
And it is cut down and falls,  
And the burden that was upon it is cut down :  
For Jahveh has spoken.

---

CHAPTER XXIII. 1, 2.

*The fall of Tyre by means of Assyria, which under Sargon had conquered Babylon. For seventy years (i.e., a long time) Tyre shall remain unchanged as if under a single reign, and then recover her prosperity.*

Oracle of Tyre.

Wail, ships of Tarshish,  
For she is spoiled of house, of access !  
From the land of Chittim it is disclosed to them.

Be silent, ye inhabitants of the coast,

## CHAPTER XXIII. 2—11.

Which the sea-traversing merchants of Zidon did crowd :

And on great waters was *the grain* of Shihor,  
The harvest of *the River* was her revenue,  
So that she became a mart of nations !

Be ashamed, Zidon, for *the sea* speaks,  
*The fortress* of the sea, saying,  
“I have not travailed nor brought forth,  
“I have not reared youths, nor brought up virgins.”  
When *the tidings* reach Egypt,  
At *the tidings* of Tyre shall they be pained.

Pass over to Tarshish,  
Howl, inhabitants of *the coast* !  
Is this your exulting city,  
Whose ancientness is of ancient days ?  
Her own feet carry her far away to sojourn !  
Who has purposed this  
Against Tyre the bestower of crowns,  
Whose merchants were princes,  
Whose traders *the honoured* of earth ?  
Jahveh Sabaoth purposed it,  
To profane *the pride* of all splendour,  
To debase all the honoured of earth.  
Overflow thy land like *the River* ;  
O daughter of Tarshish, there is no more restraint ;  
He stretched out His hand over the sea,  
Kingdoms has He made to tremble—  
Concerning Canaan has Jahveh commanded

CHAPTER XXIII. 11—18.

To destroy her fortresses.

And he said, Exult no more,  
Violated Virgin, daughter of Sidon—  
Arise, pass over to Chittim—  
Even there thou shalt not rest.,

Behold *the* land of the Chaldees—  
This people is no more ;

Assyria has made it over to beasts of the desert ;  
They raised their *siege-towers*,  
They overthrew her palaces,  
He has made her a ruin.  
Wail, ships of Tarshish,  
For your stronghold is destroyed !

And it comes to pass in that day,  
That Tyre is forgotten seventy years,  
As *the* days of a single king :  
But at *the* end of seventy years it shall be with  
Tyre

As in a harlot's song ;  
“Take *thy* harp, go round *the* city, forgotten harlot !  
“Touch the strings skilfully ; sing many a song,  
“That thou mayest be remembered.”

And it comes to pass at *the* end of seventy years,  
Jahveh will visit Tyre,  
And she returns to her hire,  
And fornicates with all kingdoms of the earth,  
That are on the face of the world,  
But her merchandize and her hire become holy to  
Jahveh ;  
It shall not be treasured up nor kept in store,

## CHAPTER XXIII. 18.

But her merchandize shall be for them that dwell  
before Jahveh  
For abundant food, and for splendid vestments.

---

## CHAPTERS XXIV.—XXVII.

## CHAPTER XXIV. 1—5.

*The desolation of the earth : the return of the Jews from exile : Hymns to be sung by the Prophet in the name of the people, and by the people themselves : the destruction of Babylon : the restoration of the Theocracy.*

See ! Jahveh pours out the earth and empties it\*  
And turns its face upside down  
And scatters its inhabitants !  
And it comes to pass that as people, so priest !  
As servant, so his master ;  
As maid, so her mistress ;  
As buyer, so seller :  
As lender, so borrower ;  
As debtor, so creditor ;—  
With emptying emptied, with spoiling spoiled is the earth,\*  
For this word has Jahveh spoken.

The earth wails, fails ;\*  
The world fades, fails ;  
The loftiness of the people of the earth languishes,  
And the earth is polluted under its inhabitants ;

CHAPTER XXIV. 5—16.

For they have transgressed precepts, violated law,  
Broken an everlasting covenant.  
Therefore a curse devours *the earth*,  
And the dwellers therein will be punished for guilt ;  
Therefore the dwellers on earth are burned up,  
And few men are left.  
*The new wine mourns, the vine languishes,*  
All that were glad of heart are sighing !  
Ceased is *the mirth of timbrels*,  
Ended *the uproar of the joyous*,  
Ceased is *the mirth of harp*.  
They drink not wine with song,  
Bitter to them that quaff it is strong drink ;  
The city of desolation is broken down,  
Closed every house from entry ;  
In *the streets* is a cry because of the wine.  
All joy has set,  
*The mirth of the land is banished*,  
Desolation is left in *the city*,  
And *the gate* is smitten *into ruins*.  
Yea, so shall it be within the land amid the peoples,  
As when an olive tree is beaten,  
As a gleaning when *the vintage* is done :  
These will uplift their voice ;  
Will shout for *the majesty of Jahveh*,  
From *the sea* they cry aloud :—  
“ Wherefore in the countries glorify Jahveh,  
“ In *the countries of the sea*, *the name of Jahveh, Elohim*  
of Israel !  
From *the outskirts of the earth* we hear songs,  
“ Glory for the righteous !”

## CHAPTER XXIV. 16—23.

But I said, “For me is pining—for me is pining ! Alas  
for me !”

The spoilers spoil,  
And spoilers spoil *the* spoil—  
A scaring, and pit-snare and snare  
Are upon thee, O inhabitant of the earth !\*  
And it is so that one who flies from sound of the scaring  
Shall fall into the pit-snare ;  
And one who comes up from *the* midst of the pit-snare,  
Shall be taken in a snare ;  
For floodgates [lattices] from on high have opened,  
And Earth’s foundations tremble.\*  
Quaking the earth quakes !  
Breaking, *the* earth breaks up !  
Shaking, *the* earth shakes !  
Reeling, the earth reels like a drunkard,  
And rocks to and fro like a hammock !  
For her rebellion lies heavy on her,  
And she falls and rises not again.

In that day Jahveh visits *the* Host on high in *the*  
height,  
And kings of the earth on the earth.  
And they are gathered with gathering of prisoners for  
*the* pit,\*  
And in prison are imprisoned,  
And after many days shall they be visited *in mercy* ;  
And the moon blushes and the sun is ashamed,  
For Jahveh Sabaoth reigns  
On Mount Sion and in Jerusalem ;  
And before his ancients *shall be his* glory.

CHAPTER XXV. 1—8.

Jahveh, thou art my Elohim !  
Thee will I exalt, will praise thy name ;  
For thou hast wrought out a wonder,—  
Counsels long since *purposed*—truth, faithfulness !  
Thou hast made of a city an heap,  
A fenced town into a ruin,  
A fortress of aliens to be no city,—  
Never shall it be rebuilt.  
Therefore shall a people of might honour thee,  
A city of fierce nations shall fear thee ;  
For to the weak thou hast been a stronghold,  
A stronghold to the needy in his strait,  
From storm a shelter, from heat a shade ;  
For the blast of the fierce was like a storm *against* a  
wall.  
As heat on a parched land,  
Didst thou subdue the uproar of the alien ;  
As heat by shadow of a cloud,  
The song of the fierce ones is humbled.

And Jahveh Sabaoth makes in this mountain for all  
the peoples  
A Feast of fat things, a feast of vat-kept wine,\*  
Of marrowy fat things, of vat-kept wine refined.  
And in this mountain he swallows up  
The face of the veil which veils all the peoples,  
And the covering that covers all the nations ;  
He swallows up death for ever,  
And from all faces the Lord Jahveh wipes the tear,  
And takes away from off all the earth the reproach of  
his people,

## CHAPTERS XXV. 9.—XXVI. 6.

For Jahveh has spoken.  
 In that day it is said, “ Lo, our Elohim,  
 “ For whom we waited that He should deliver us !  
 “ This is Jahveh for whom we waited,  
 “ Let us rejoice and be glad in his deliverance.”  
 For on this mountain shall *the* hand of Jahveh rest,  
 And in his own place shall Moab be trodden down,  
 As straw is trodden down in the water of a dunghill:  
 And though he spread forth his hand in its midst,  
 As the swimmer spreads *them* forth to swim,  
 Yet He brings down his pride,  
 Together with the manœuvres of his hands ;  
 And *the* fortress of thy lofty walls He throws down,  
 Lays low, levels with the ground, even to *the* dust.

In that day will this song be sung in Judah’s land :  
 “ A city of strength is ours,  
 “ For walls and bulwark He appoints deliverance :  
 “ Open ye the gates,  
 “ That a just nation keeping faith, may enter ;  
 “ Him that is firm of purpose thou keepest *in* peace,  
 peace,  
 “ Because he trusts in Thee.  
 “ Trust ye in Jahveh evermore,  
 “ For Jah-Jahveh is a rock of ages.  
 “ For He has cast down those who dwelt on high ;  
 “ A lofty city,—He has laid it low,  
 “ He has laid it low, even to *the* ground,  
 “ He has levelled it with *the* very dust.  
 “ *The* foot trampled her—*the* feet of the afflicted.—  
 “ *The* steps of the helpless !

CHAPTER XXVI. 7—15.

“Straight is the path for the righteous ;  
“A road-way for the righteous thou levellest evenly.  
“Yea, *in the* path of thy judgments we waited on thee,  
    O Jahveh !  
“To thy name and to *the* remembrance of thee *was our*  
    soul’s desire.  
“With my soul I longed for thee by night,  
“Yea, *with my* inmost spirit I sought thee in the morn ;  
“For when thy judgments *are upon the* earth,  
“*The* inhabitants of *the* world learn righteousness.  
“Should a wicked man be favoured, he learns not  
    righteousness ;  
“In a land of unrighteousness will he act perversely,  
“And will not behold *the* majesty of Jahveh !  
“Uplifted was thy hand, Jahveh !—they saw it not !  
“But they shall see the jealousy for *the* people and be  
    ashamed,  
“Yea, a fire shall devour thy foes.  
  
“Jahveh ! thou wilt ordain peace for us,  
“For Thou too hast wrought all our works for us.  
“Jahveh our Elohim ! Lords beside thee have ruled over  
    us,  
“But only through thyself do we commemorate thy  
    name ;  
“Dead, they revive not—  
“Shades, they do not arise !  
“For this was it that thou didst visit and destroy  
    them,  
“And made all their memory to perish.  
“Jahveh ! thou hast increased *the* nation,

## CHAPTERS XXVI. 15.—XXVII. 1.

“Thou hast increased the nation and art glorified,  
 “Thou hast widened all *the borders of the land*.  
 “Jahveh! in distress to thee they looked—  
 “Thy chastening on them, they poured out whispered  
     prayers ;  
 “As when a pregnant woman draws nigh to *the birth*,  
 “Travails, cries out in her throes,  
 “So have we been in thy sight, Jahveh!  
 “We have been with child, have travailed,  
 “When we brought forth—it was wind—  
 “We wrought not deliverances *for the land*,  
 “And inhabitants of *the world* were not born.  
 “Thy dead shall revive—  
 “My dead bodies shall arise :  
 “Awake and sing ye dwellers in the dust,  
 “For thy dew is a dew of herbs,  
 “And Earth shall give birth to *the shades*.  
     Go, my people, enter into thy chambers,  
     And close thy door after thee ;  
     Hide thee as for a little moment,  
     Till indignation be overpast.  
 For lo ! from his place Jahveh comes forth,  
 To visit *the sin of earth's inhabitants upon him*,  
 And the earth discloses her bloodshed,  
 And will cover her slain no longer.

In that day will Jahveh visit with his sword,  
 The hard and the great and the powerful  
 Leviathan, fleet serpent,  
 Leviathan, coiled serpent,  
 And slay the dragon which is in *the sea*.

CHAPTER XXVII. 2—11.

In that day sing ye of “the lovely vineyard,”  
“I, Jahveh, am its keeper—every moment do I water  
it—

“Lest any harm it, I keep it night and day.

“My anger is gone :

“Would that I had in battle thorns and briars—

“I would rush on them, would burn them together !

“Or else let any one lay hold on my protection,

“Let him make peace with me,

“Peace let him make with me.”

*In the coming days Jacob shall strike root,*

*Israel blooms and buds,*

*And they fill the face of the world with fruit.*

Hath He smitten him as He smote his smiter ?\*

Is he slain as his slayers were slain ?

In measured-measure, in putting her away, didst thou  
contend with her,

He took her away with his rough blast in a day of east  
wind :

Therefore by this shall *the* guilt of Jacob be expiated,

And this, all *the* fruit of putting away his sin,

When he makes all altar-stones like pounded chalk-  
stones,

So that Asherahs and sun-pillars stand no longer.

For a *once* fortified city becomes solitary,

An abode unpeopled, and deserted like a wilderness :

There shall pasture, and there lie down *the* calf,

And it consumes its branches !

When its boughs are dry they are broken off,

Women come and kindle them.

## CHAPTER XXVII. 11—13.

For it was not a people of understanding,  
Therefore their Maker pitied them not,  
And He that formed them shewed them no favour.

And it comes to pass in that day,  
That Jahveh will beat out corn,  
From *the flood\** of Euphrates to *the* torrent of Egypt,  
And ye, sons of Israel, shall be gleaned one by one ;  
And it shall come to pass in that day,  
That a great trumpet shall be blown,  
And they who were perishing in *the* land of Assyria  
come,  
And the outcasts in *the* land of Egypt,  
And they worship Jahveh,  
On *the* holy mount in Jerusalem.

## CHAPTERS XXVIII.—XXXIII.

*Denunciations delivered in the time of Sargon, B.C. 722, against Ephraim and the ten tribes and Jerusalem. The alliance with Egypt. The Assyrian invaders. A prosperous reign (of Hezekiah), and a new era, xxxii. 1—8, with an address to women (? towns). Retribution upon Assyria in the 26th year of Hezekiah, B.C. 701.*

## CHAPTER XXVIII. 1.

Woe, thou proud crown of Ephraim's drunkards,  
And *the* fading flower, his glorious beauty,  
Which *is* on *the* head of *the* fat valley of *the* wine-smitten !

CHAPTER XXVIII. 2—9.

See ! Adonai has a mighty and a strong one,  
Like a storm of hail—a destroying tempest—  
Like a storm of mighty waters, overwhelming,  
With *force of hand* He casts down to the earth !  
Under foot shall it be trampled,—  
Proud crown of Ephraim's drunkards :—  
And *the fading flower* his glorious beauty  
Which is on *the head* of *the fat valley*,  
Shall be as an early fig before the fruit-season,  
Which, whoso sees it, swallows as soon as it is in his  
hand.  
In that day shall Jahveh Sabaoth be for a crown of  
beauty,  
And for a diadem of glory to *the residue* of his people ;  
And for a spirit of judgment to those who sit on the  
judgment-seat,  
And for strength to those who turn the battle to *the*  
gate.

Yet even these stagger through wine,  
And reel through strong drink :  
Priest and prophet stagger through strong drink,  
They are swallowed up by wine,  
Through strong drink they reel,  
They reel in vision, they totter in passing judgment :  
For all tables are full of filthy vomit—  
No place is left.

“ Whom,” say they, “ would He teach knowledge ?  
“ And whom make to understand *the message* ?  
“ Those weaned from milk ?

## CHAPTER XXVIII. 9—16.

“ Those taken from the breasts ?

“ For it is ‘ precept on precept, precept on precept,

“ ‘ Rule on rule, rule on rule,

“ ‘ A little here, a little there.’ ”

Ah ! but with barbarous lip and a strange tongue,  
Will He speak to this people :

For He said to them : “ This is the rest ; rest ye *the*  
weary ;

“ And this is the tranquillity,” —

Yet they would not hearken :

Therefore is the word of Jahveh to them,

‘ Precept on precept, precept on precept,

‘ Rule on rule, rule on rule,

‘ A little here, a little there,’

That they may go on, and stumble backward and be  
broken,

And be snared and taken.

Hear therefore, ye men of scorn, *the* word of Jahveh,

Ye rulers of this people which *is* in Jerusalem ;

Because ye said, “ We have struck a covenant with  
death,

“ And have made a league with Sheol ;

“ An overflowing scourge shall not reach us as it passes  
along,

“ For we have made a lie our refuge,

“ And in falsehood have we hidden ourselves : ” —

Therefore thus saith *the* Lord Jahveh,

Lo, I am He who found a stone in Zion,

A proved stone, a costly corner-stone,

CHAPTER XXVIII. 16—25.

A founded foundation—

He who confides *in it* shall not flee hastily.

And I appoint right for a *measuring-line*,

And justice for a *plummet*,

And hail shall sweep away *the refuge of a lie*,

And waters shall overwhelm *the hiding place*,

And your covenant with death shall be cancelled,

And your league with Sheol shall not stand :

The overflowing scourge when it passes along—

—Then shall ye be to it for a *trampling*—

As oft as it passes along shall it take you away,

For it shall pass along every morning,

By day and by night,

And it is a terror only to know *the rumour of it* ;

For the bed is too short to stretch in,

And too narrow the coverlet to wrap one's self in ;

For as in Mount Perazim will Jahveh arise,

Will be wroth as in the valley of Gibeon,

To do his deed, his strange deed,

And work his work, his strange work.

Now then be ye not scoffers,

Lest your bonds be made strong ;

For I have heard of a final and decisive *doom*,

From *the Lord Jahveh Sabaoth* upon all the land.

Give ye ear and hear my voice,

Attend and hear my speech.

Does the plowman plough all day that he may sow

Open and harrow his ground ?

Does he not, when he has levelled its surface,

Cast abroad dill and scatter cummin,

## CHAPTERS XXVIII. 25—29.—XXIX. 1—4.

And set wheat in rows,  
 And barley in its appointed place,  
 And vetch in its border ?  
 For One instructs him aright,  
 His Elohim teaches him.  
 For not with sharp-sledge is dill threshed out,  
 Nor is a cart wheel rolled over cummin,  
 But dill is beaten out with a staff,  
 And cummin with a rod.  
 Bread corn is trodden out ;  
 Yet a man will not be always threshing it,  
 Nor urging *the* wheel of his wain and of his horses—  
 He does not crush it.  
 This, too, proceeds from Jahveh Sabaoth,  
 He makes counsel wondrous, wisdom great.

Ah ! God's Lion, God's Lion,  
 City where David camped !  
 Add year to year,  
 Let festivals go their round—  
 Then will I bring distress upon “ God's Lion,”  
 And there shall be moaning and bemoaning,\*  
 Yet shall it be to me as a Lion-of-God.  
 For *though* I encamp against thee round about,  
 And lay siege to thee with a mound,  
 And set up forts against thee,  
 And, brought low, thou speakest from the ground,  
 And from the dust thy speech sighs forth,  
 And thy voice comes out of the ground like a necro-  
     mancer's,  
 And thy speech chirps from the dust,

CHAPTER XXIX. 5—11.

Yet *the* multitude of thy foes shall become like small dust,  
And *the* multitude of *the* terrible like flitting chaff,  
And suddenly in a moment shall it take place.  
By Jahveh Sabaoth will she be visited,  
With thunder and with earthquake and a great shout,  
With storm and tempest and flame of devouring fire ;  
And *the* multitude of all the nations that war against  
*the* Lion-of-God,  
And all that go to war against her and her ramparts  
and who beleaguer her,  
Shall be like a dream, a vision of night ;  
And it shall be as when the hungry dreams, and see,  
    he eats,—  
But he wakes and his soul is empty :  
And as when the thirsty dreams, and see, he drinks,—  
But he wakes, and see, he is faint, and his soul is  
    craving ;  
So shall be *the* multitude of all the nations,  
That go to war against Mount Zion.

Delay, and be ye delayed !  
Blind yourselves, and be blind !  
They are drunken, but not with wine ;  
They reel, but not with strong drink !  
For Jahveh has poured out upon you a spirit of  
    slumber,  
And has closed up your eyes, the prophets,  
And your heads, the seers, has he covered over,  
So that the whole vision is become to you  
Like the words of a sealed writing,

## CHAPTER XXIX. 11—18.

Which they deliver to one versed in writing, saying  
“Read now this,”  
And he answers, “I cannot, for it is sealed :”  
And if the writing is delivered to one who is not  
versed in writing, saying, “Read thou this,”  
And he answers, “I am not versed in writing ;”  
Therefore saith Adonai,  
Because this people draw near to me,  
And with their lips honour me while their heart is far  
from me,  
And their fear of me is a men-taught precept ;  
Therefore, behold, I deal yet further with this people  
in marvellous sort,  
Dealing marvellously and *with* marvel,  
And *the* wisdom of their wise shall perish,  
And *the* skill of their skilful shall hide itself.  
Woe to those who hide deep *their* purpose from Jahveh,  
So that their works are in *the* dark,  
And they say, “Who sees us ?” and “Who notices us ?”  
Perverse that ye are ! Shall a potter be regarded as  
clay,  
So that a thing made shall say of its maker, “He  
made me not ?”  
And a thing fashioned say of its fashioner, “He has  
no skill ?”

Is it not yet a very little while,  
Before Lebanon shall be changed into fruitful-land,  
And the fruitful-land shall be accounted a thicket ?  
And in that day the deaf hear *the* words of a  
writing,

CHAPTERS XXIX. 18—24.—XXX. 1, 2.

And out of gloom and darkness *the eyes of the blind shall see,*

And *the meek shall increase their joy in Jahveh,*

And *the poor among men exult in Israel's Holy One.*

For a terrible one is no more,

A scoffer is destroyed,

And all watchers for iniquity are cut off,

Who condemn a man for a *single word,*

And lay snares for him that pleads in the gate,

And turn aside *the just for nought.*

Therefore thus saith Jahveh of *the house of Jacob,*

*He Who delivered Abraham—*

Now shall Jacob not be ashamed,

And his face shall not now grow pale ;

For when he sees his children, *the work of my hands,*  
in his midst :

They shall hallow my name,

And hallow Jacob's Holy One,

And tremble at *the Elohim of Israel,*

And they who erred in spirit know prudence,

And murmurers will learn instruction.

Ah ! perverse sons !—it is an oracle of Jahveh—

To execute a purpose which is not of me,

To sanction a league by libation, but without my spirit,

That they may add sin to sin !

Who set forth to go down to Egypt,

But enquire not at my mouth ;

To flee for refuge to *the refuge of Pharaoh,*

## CHAPTER XXX. 2—10.

And to take shelter in Egypt's shadow !  
Therefore will the refuge of Pharaoh become your  
disgrace,  
And your taking shelter in Egypt's shadow, confusion.  
For when his princes are at Zoan,  
And his ambassadors arrive at Hanes,  
Everyone will be ashamed of a people that cannot  
profit them,  
Who are neither for help nor for profit,  
But for shame and also for reproach.

The beasts go laden southward,  
Through a land of distress and difficulty,  
Whence lioness and lion do come,  
Viper and flying serpent :  
They carry their wealth on shoulders of young asses,  
And their treasures on humps of camels,  
To a people that cannot profit.  
Yea, the Egyptians—vapour and emptiness is their  
help—  
Therefore I name it—“ Arrogance, the inactive.”

Now go, write it on a tablet before them,  
And record it on a scroll,  
That it may be for a future day—  
A witness for ever.  
For it is a rebellious people, lying sons,  
Sons who refuse to hear *the* teaching of Jahveh,  
Who say to the seers, “ See not ; ”  
And to beholders of visions, “ Behold not right visions  
for us,

CHAPTER XXX 10—18.

“ Speak to us smooth things—Behold delusions.  
“ Withdraw from *the way*—Turn aside from *the path*—  
“ Cause the Holy One of Israel to cease from before us.  
Wherefore thus saith *the* Holy One of Israel ;  
Because ye reject this word,  
And trust in perverseness and cunning, and lean  
thereon,  
Therefore shall this offence be to you  
Like a falling breach, bulging in a lofty wall,  
Whose breaking comes suddenly in a moment ;  
And he breaks it as one breaks a potter’s bottle,  
When one dashes in pieces without sparing,  
So that among its fragments not a sherd *is* found,  
For taking fire from hearth, or for drawing water  
from cistern.  
For thus said Adonai Jahveh, Israel’s Holy One,  
“ In returning and quietness shall be your safety,  
“ In quietness and confidence shall be your strength ;”  
But ye would not, and said,  
“ No, for on horse will we flee ;”  
—Therefore shall ye flee—  
“ And on *the* swift will we ride !”  
—Swift therefore shall be your pursuers.  
One thousand at rebuke of one,  
At rebuke of five shall ye flee,  
Till ye be left like signal pole on the mountain top,  
And like banner on the hill.  
And yet will Jahveh long to shew you favour,  
And yet will He be on high to take pity on you,  
For an Elohim of Justice is Jahveh,  
Blessed all who long for Him !

## CHAPTER XXX. 19—26.

For, O people who dwellest in Zion, in Jerusalem,  
Thou shalt weep no more ;  
At voice of your outcry He will shew you favour ;  
When He hears it, He answers you.  
And though Adonai give you distress as bread,  
And oppression as water,  
Yet shall thy teacher no more have to hide himself,  
But your eyes constantly behold your teacher,  
And your ears shall hear a word from behind you,  
    saying,  
“This is the way, walk ye therein,”  
When ye turn to the right or when ye turn to the  
left.  
Then ye defile the overlaying of your images of silver,  
And the plating of your golden idols ;  
Thou shalt scatter them as a loathsome thing,  
Thou wilt say to it, “ Begone.”  
Then gives He rain upon thy seed,  
With which thou shalt sow the ground,  
And bread, *the* produce of the ground—  
It shall be nourishing and rich :  
In that day thy cattle will feed in a broad pasture,  
The oxen also, and the young asses that till the ground,  
Will eat fermented provender  
Which has been winnowed with fork and fan.  
And on every high mountain and on every lofty hill  
Are streams that run with water,—  
In *the* day of a great slaughter, when towers fall.  
And *the* light of the moon is as sun-light,  
And the sun-light shall be sevenfold,  
As light of seven days,

CHAPTER XXX. 26—33.

In *the* day when Jahveh binds up the breach of his people,  
And heals *the* wound of their stroke.

Lo ! *the* name of Jahveh comes from far !  
His wrath burning,—  
Mighty the towering flame ;  
His lips are full of indignation,  
His tongue like a devouring fire,  
And his breath like an overflowing torrent,  
Which divides at the neck—  
To sift nations in a sieve of destruction,  
And on the cheeks of nations is a misguiding bridle.  
But ye shall have a song, as in a night when a Feast  
is kept,  
And joy of heart, like one who walks to a pipe on his  
way to Jahveh's Mount, to Israel's Rock.  
Then Jahveh causes his glorious voice to be heard,  
And makes a lighting down of his arm be seen,  
With fury of anger and flame of devouring fire,  
*With* storm and flood and hailstone.  
For at Jahveh's voice shall Asshur be broken down  
When with rod He smites him :  
And every stroke of destined scourge  
Which Jahveh brings down upon him,  
Is with tabret and harp,—  
And with battles swaying to and fro, He fights against  
them.  
For a place of burning has been prepared beforehand,  
Even for *the* king is it made ready ;  
He has deepened, has widened *the* pile,

## CHAPTERS XXX.—XXXI. 1—5.

Fire and wood is in abundance :  
The breath of Jahveh, like a stream of sulphur, kindles  
it.

Ah ! the goers down to Egypt for help !  
And on horses will they rely,  
And trust in chariots, because they are many,  
And in horsemen, because they are very strong,  
But look not to the Holy One of Israel,  
And enquire not of Jahveh !  
Yet He, too, is wise,  
And will bring on evil and not withdraw his  
words,  
But arises against *the* house of evil doers,  
And against helpers of those who work iniquity.  
For Egyptians are men and not God,  
And their horses flesh and not spirit :  
And when Jahveh shall stretch out his hand  
*The* helper stumbles and *the* holpen falls,  
And they all will come to an end together.  
For thus saith Jahveh to me ;  
As the lion and the young lion grows over his  
prey,  
Against whom a band of shepherds is summoned,  
—At their shout he is not dismayed,  
Nor is he daunted at their crowd—  
So will Jahveh Sabaoth come down to fight  
Upon Mount Sion and upon her hill :—  
Like birds hovering over *their* young,  
So will Jahveh Sabaoth defend Jerusalem,  
Sheltering and delivering, passing over and rescuing.

CHAPTERS XXXI. 6—9.—XXXII. 1—6.

Return to Him from whom ye have deeply revolted,  
O Sons of Israel.

For in that day shall they reject with scorn  
Every man his vain-gods of silver and his vain-gods of  
gold,

Which your hands have made to you for a sin.  
And Asshur falls by no human sword,  
A sword of no earth-born-man devours him ;  
And he betakes him to flight from before the sword,  
And his youths become tribute-payers,  
And his rock passes away through terror,  
And his princes are dismayed at a signal.  
An oracle of Jahveh, who has his fire in Sion  
And his furnace in Jerusalem.

Behold a king will reign for justice,  
And as for princes, they will rule for right,  
And each is as a hiding-place from wind,  
And like a covert from rain-storm ;  
Like streams of waters in a parched ground,  
Like the shadow of a great rock in a fainting land.  
And the eyes of those who see shall not be dimmed,  
And the ears of those who hear shall hearken,  
And the heart of the hasty shall learn knowledge,  
And the tongue of stammerers shall be prompt to speak  
clearly.

A fool shall no longer be called noble,  
And a knave shall no longer be called gentle,  
For a fool will speak folly,  
And his heart work wickedness,

## CHAPTER XXXII. 6—15.

Acting profanely and speaking error against Jahveh ;  
 Emptying *the soul of the hungry*  
 And he will cause *the drink of the thirsty* to fail.  
 And as for a mean man, his means are evil :\*  
 He devises mischiefs,  
 To ruin *the humble* with words of falsehood,  
 Even when the plea of the poor is just.  
 But a generous man devises *generosities*,  
 And in *generosities* will he persist.

Arise, ye women that are at ease ! hear my voice !  
 Ye confident daughters, give ear to my speech !  
 Let a year pass, and ye shall quake ye confident ones,  
 For vintage fails, ingathering comes not.  
 Tremble, ye that are at ease !  
 Quake, ye confident ones !  
 Strip, and make you bare,  
 And gird *sackcloth* on loins !

The men are smiting their bosom for *the pleasant fields*,\*  
 For *the fruitful vine* !  
 On *the land of my people* thorns and briers shall come  
 up,  
 Yea on all houses of joy in *the exulting city*.  
 For *the palace* is deserted,  
*The tumultuous city* forsaken ;  
 Ophel and watchtower become caverns for aye,  
 A joy of wild asses, a pasturage of flocks,  
 Till a spirit from on high be poured out upon us,  
 And a desert become a fruitful land,  
 And a fruitful land be counted for a forest ;

CHAPTERS XXXII. 16.—XXXIII. 4.

Then Right abides in *the* wilderness  
And justice inhabits *the* fruitful field ;  
And the result of the justice is peace,  
And the effect of the justice quietness and assurance  
for ever ;  
And my people will dwell in an abode of peace,  
And in dwellings of confidence and in quiet resting  
places.  
Yet *there is* a hail-fall at *the* falling of a forest,\*  
And in a low place will the city sink down low.  
Blessed ye who sow by all waters,  
Who set loose *the* foot of the ox and of the ass !

Ah ! despoiler, and thou not despoiled !  
Plunderer, and thou not plundered !  
When thou hast ceased from despoiling, thou shalt be  
despoiled,  
When thou hast made an end of plundering, they shall  
plunder thee.

Jahveh ! be gracious to us : on Thee we wait :  
Be Thou our arm every morning,—  
Our safety also in time of distress.

At sound of tumult, *the* peoples flee :  
When Thon upliftest Thyself, nations are scattered ;  
And your spoil is gathered as the caterpillar-locust  
gathers,  
As winged locusts run, they run upon it.  
Exalted is Jahveh, for He dwells on high,

## CHAPTER XXXIII. 5—15.

He fills Sion with right and justice ;  
 And *the security of thy times* is wealth of deli-  
 verances,  
 Of wisdom and knowledge ;  
 Fear of Jahveh, this his treasure.

See, the warriors raise a cry without—  
 Ambassadors of peace are weeping bitterly—  
 Highways lie desolate,  
*The wayfarer ceases—*  
 He violates covenant, despises cities,  
 Regards not man :  
*The land wails, languishes,*  
 Lebanon is shamed, withers,\*  
 Sharon is like a desert,  
 Bashan and Carmel shake off *their leaves*.  
 Now will I arise, saith Jahveh,  
 Now will I exalt, now will I uplift myself;  
 Ye shall conceive chaff, shall bring forth stubble ;  
 Your own breath is a fire that shall devour you :  
 So that nations become *as burnings of lime*,  
 Thorns cut up which are burned in fire !  
 Hear, ye that are far off, what I have wrought,  
 And ye that are near, own my might.

Sinners in Sion quake :  
 Trembling seizes on *the impious* :  
 —“Who can sojourn with devouring fire ?”  
 “Who can sojourn with perpetual burnings ?”  
 He that walks justly, and speaks aright,  
 Scorning lucre of oppression,

CHAPTER XXXIII. 15—23.

Shaking his hands from grasp of bribes,  
Stopping his ears from hearing of bloodshed,  
And shutting his eyes from beholding evil—  
He shall dwell on high,  
Strongholds of rocks his fortress,  
His bread is given him, his waters are sure.  
Your eyes will behold a king in his splendour,  
Will see *the* land in its full extent.

Thy heart will muse upon *the* alarm ;  
“Where is he that counted ? where he that weighed *the*  
*tribute* ? .  
“Where he that counted the towers ?”  
That fierce people thou shalt see no more,  
A people of speech too deep for hearing,  
Of barbarous tongue, not to be understood.  
Look upon Sion, city of our festivals :  
Thine eye shall behold Jerusalem, a quiet dwelling,  
A tent that will not remove,  
Its tent-pegs never will be plucked up,  
Nor any of its cords be broken.  
But there shall glorious Jahveh be to us  
A place of rivers, streams of ample breadth :  
No oared galley shall pass upon it,  
Nor gallant ship shall traverse it ;  
For Jahveh our judge,  
Jahveh our lawgiver,  
Jahveh our king—  
He will deliver us.

Thy tacklings (*O enemy*) are slackened ;

## CHAPTER XXXIII. 23, 24.

The foot of their mast they cannot strengthen ;  
 They spread not out a signal.  
 Then is spoil shared in abundance,  
*Even* the lame prey a prey,  
 And no inhabitant says, “I am sick :”  
 The people that dwell therein has its iniquity for-  
 given.

---

## CHAPTERS XXXIV. XXXV.

## CHAPTER XXXIV. 1—4.

*The downfall of enemies, especially of Edom. The return of Israel, and their joy. Probably written early in the Captivity.*

Draw nigh ye nations to hear,  
 And attend ye peoples :  
 Let the earth and her fulness hear,  
 The world and all its offspring.  
 For Jahveh hath indignation against all the nations,  
 And wrath against all their armies :  
 He hath laid a ban upon them, hath given them up to  
 slaughter,  
 And their slain are cast forth—  
 And as for their carcases—the stench of them comes  
 up,  
 And the mountains flow down with their blood,  
 And all the host of the Heavens melts away,  
 And the Heavens roll together like a scroll,  
 And all their host fades, as fades a leaf from *the* vine,

CHAPTER XXXIV. 4—12.

And like a fading leaf from a fig-tree.  
For my sword has been made drunk in *the Heavens*—  
See ! it descends on Edom,  
And for judgment, on the people of my ban !  
The sword of Jahveh is glutted with blood,  
It is besmeared with fat,  
With blood of lambs and goats,  
With fat of kidneys of rams :  
For Jahveh has a sacrifice in Bozrah,  
And a great slaughter in *the land of Edom* :  
And with them will fall *the buffaloes*,  
And bullocks with bulls ;  
And their land is drunken with blood,  
And their soil shall be smeared with fat.  
For Jahveh has a day of vengeance,  
A year of requitals for Sion's quarrel.

And *Edom's* rivers are turned into pitch,  
And her dust into brimstone ;  
And her land becomes burning pitch,  
—Night and day it shall be unquenched—  
Her smoke shall ascend for ever,  
From generation to generation it shall lie waste,  
None shall be passing through it for ever and  
ever.  
And pelican and hedgehog shall possess it,  
And owl and raven shall dwell therein,  
And he stretches over it a line of ruin,  
And a plummet of emptiness.  
Her nobles—none is there whom they can call to the  
rule,

## CHAPTERS XXXIV. 12.—XXXV. 2.

And all her princes will come to nought,  
And thorns spring up *in* her palaces,  
Nettle and thistle in her fortresses,  
And she is become a dwelling-place of jackals,  
An enclosure for daughters of *the* ostrich,  
And jackals meet wolves,  
And Satyr will call to his fellow :  
There too rests Lilith,  
And finds herself a place of repose :  
There nestles arrow-snake and lays *her* eggs,  
And hatches, and gathers under her shadow :  
There too are kites assembled,  
Each with her mate :  
Search out from Jahveh's scroll and read—  
Not one of these is missing,  
None lacks its mate,  
For Jahveh's mouth—it has commanded,  
And His breath—it has assembled them ;  
And He has cast a lot for them,  
And His hand has measured it out to them by  
line,  
They occupy it for ever,  
From generation to generation they dwell therein.

*Yet, a wilderness and dry places shall rejoice,*  
*And a desert shall rejoice and blossom like the*  
*narcissus,*  
*It shall blossom and rejoice even with joy and*  
*shouting.*  
*The Lebanon's glory is given to it,*  
*The Carmel's and the Sharon's splendour ;*

CHAPTER XXXV. 2—10.

They shall see *the* glory of Jahveh, *the* splendour of our Elohim.

Strengthen ye *the* feeble hands,

And tottering knees make firm ;

Say to the timid of heart, “Be strong, fear not ;

“Behold your Elohim—vengeance will come—retribution of Elohim—

“He will come and deliver you.”

Then opened will be *the* blind men’s eyes,

And ears of *the* deaf unstopped ;

Then shall *the* lame man bound like a hart,

And *the* tongue of *the* dumb shout.

For waters have broken out in a wilderness,

And rivers in a desert ;

And the mirage becomes a lake,

And a thirsty land springs of water :

In *the* haunt of jackals, *where* they crouched,

Is a bed for reed and bulrush.

And a high road and a way is there,

And it will be called “*the* holy way ;”

*The* unclean shall not pass along it,

And wayfarers, though fools, shall not go astray.

No lion will be there nor ravenous beast mount it,

It will not be found there,

But *there* journey the redeemed,

And Jahveh’s ransomed ones shall return,

And they come to Zion with shouting

And perpetual joy on their heads :

They shall obtain gladness and joy,

And sorrow and sighing flee away.

## CHAPTERS XXXVI.—XXXIX.

Compare 2 Kings xviii. 13—xx. 19.

## CHAPTER XXXVI. 1—9.

And it came to pass in *the* fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified towns of Judah and took them. And the king of Assyria sent Rabshakeh from Lachish to Jerusalem, with a great force, to the king Hezekiah; and he halted at *the* conduit of the upper pool, on *the* highway of *the* fuller's field. Then there went out to him Eliakim, son of Hilkiah, the house steward, and Shebna the scribe, and Joah, son of Asaph, the recorder.

And Rabshakeh said to them : Say now to Hezekiah, thus says the great king, the king of Assyria, What confidence is this in which you confide ? I say that your counsel and might for war is a mere thing of *the* lips. On whom now do you rely that you rebel against me ? Behold ! you confide in this staff of broken reed, on Egypt ; which, if a man lean on it, will go into his hand and pierce it : such is Pharaoh king of Egypt to all who confide on him. But if you say to me, We rely on Jahveh our Elohim : is it not he whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, Before this altar shall ye worship ? But now, engage with my master the king of Assyria : and I will give you two thousand horses, if you are able to furnish for yourself riders on them. How then will you turn away the face of one commander of the least of my master's servants ? And yet you rely for yourself ou

CHAPTER XXXVI. 9—20.

Egypt for chariots and horsemen ! But now, is it without Jahveh that I have come up against this land to destroy it ? Jahveh said to me, Go up against this land, and destroy it.

Then said Eliakim and Shebna and Joah to Rabshakeh, Speak, we pray you, to your servants in Aramean, for we understand it, but speak not to us in Jewish, in *the* hearing of the people who are on the wall. But Rabshakeh said : Has my master sent me to your master and to you, to speak these words, and not to the men who are sitting on the wall, that they may eat their own filth, and drink their own urine with you ?

And Rabshakeh stood up, and called out in a loud voice in Jewish, and said : Hear the words of the great king, king of Assyria. Thus says the king : Let not Hezekiah deceive you, for he is not able to deliver you ; and let not Hezekiah cause you to confide in Jahveh, saying, Jahveh will certainly deliver us ; this city will not be given into the hand of *the* king of Assyria. Listen not to Hezekiah : for thus says the king of Assyria : Make a treaty with me, and come out to me ; and eat ye, each of his vine and each of his fig-tree ; and drink ye each waters of his cistern, until I come and take you to a land like your own land, a land of corn and of new wine, a land of bread and of vineyards. Let not Hezekiah urge you, saying, Jahveh will deliver us. Have the Elohim of the nations delivered each his own land from *the* hand of *the* king of Assyria ? Where are *the* Elohim of Hamath and of Arpad ? Where are *the* Elohim of Sepharvaim ? And did *its gods* deliver Samaria from my hand ? Who among all *the* Elohim of these lands has delivered

## CHAPTERS XXXVI. 20.—XXXVII. 9.

their land from my hand, that Jahveh should deliver Jerusalem from my hand? But they kept silent, and answered him not a word: for the king's order was, Answer him not.

Then Eliakim, son of Hilkiah, the house steward, and Shebna the scribe, and Joah the son of Asaph the recorder, came to Hezekiah with rent clothes, and told him the words of Rabshakeh. And it came to pass, when king Hezekiah heard it, he rent his clothes and covered himself with sackcloth, and went to *the* house of Jahveh. And he sent Eliakim, the house steward, and Shebna the scribe, and elders of the priests, covered with sackcloth, to Isaiah son of Amoz the prophet. And they said to him, Thus says Hezekiah; A day of distress and reproof and insult is this day; for children are come to birth, and there is not strength to bring forth. Jahveh thy Elohim will perhaps hear the words of Rabshakeh whom his master *the* king of Assyria has sent to blaspheme the living Elohim, and will smite for the words which Jahveh thy Elohim has heard: Wherefore lift up a prayer for the remnant which remains." And the servants of king Hezekiah came to Isaiah; and Isaiah said to them, "Say thus to your master, Thus says Jahveh: Fear not on account of the words which you have heard, with which *the* servants of *the* king of Assyria have blasphemed me. Behold, I suggest a purpose to him, and he hears a rumour, and returns to his own land, and in his own land I cause him to fall by *the* sword." And Rabshakeh went back, and found the king of Assyria besieging Libnah, for he had heard that he had broken up Lachish. And he heard of Tirhakah, king of

## CHAPTER XXXVII. 9—21.

*A* Ethiopia, “He is come forth to fight against you :” and when he heard it he sent messengers to Hezekiah, saying: Thus say to Hezekiah king of Judah, Let not your Elohim in whom you confide deceive you, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, you have heard what the kings of Assyria have done to all the lands, so as utterly to destroy them ; and shall you be delivered ? Have the Elohim of the nations delivered those whom my father destroyed ? Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar ? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, of Henah and of Ivah ?”

And Hezekiah took the letter from the hand of the messengers, and read it ; and he went up to the house of Jahveh ; and Hezekiah spread it out before Jahveh : and Hezekiah prayed to Jahveh, saying, “Jahveh of Hosts, Elohim of Israel, enthroned on cherubims, Thou art the very God, even thou alone, of all the kingdoms of the earth ; Thou hast made the Heavens and the Earth ! Jahveh, bow down thine ear and hear ; open, Jahveh, thine eye and see ; and hear all the words of Sennacherib, which he hath sent to reproach the living Elohim. In truth, Jahveh, the kings of Assyria have destroyed all the nations, and their lands, and their gods have they consigned to the fire, for no Elohim were they, but work of the hands of man, wood and stone, and destroyed them. And now, Jahveh our Elohim, save us from his hand, that all the kingdoms of the earth may know that Thou art Jahveh, Thou alone.”

Then Isaiah, son of Amoz sent to Hezekiah, saying ;

## CHAPTER XXXVII. 21—27.

Jahveh, the Elohim of Israel, says thus : “That which thou hast prayed to me concerning Sennacherib king of Assyria, I have heard : This is the Word which Jahveh speaks against him :

*The virgin-daughter of Zion, scorns thee, laughs at thee ;  
Jerusalem’s daughter shakes her head after thee.*

*Whom hast thou reproached and reviled,  
And against whom hast thou uplifted voice,  
And raised thine eyes on high ?*

*—Against the Holy One of Israel.*

*By thy servants hast thou reproached Adonai and  
said :*

*‘With a multitude of my chariots I go up*

*‘To the mountain-height, recesses of Lebanon,*

*‘And will cut down its tallest cedars, its choicest  
cypresses,*

*‘And will come into its utmost height, its garden-like  
forest :—*

*‘I dig and drink its waters,*

*‘Then with sole of my foot will I dry up all Egypt’s  
waters.’*

Hast thou not heard that I ordained it long ago,

In ancient days, and planned it ?

I now have brought it about

That thou shouldst be to lay waste fortified cities *into*  
bare heaps ;

And their inhabitants were short of power,

Were broken down and confounded ;

They became *like* grass of a field and green herbage,

*Like* blades on roofs,

CHAPTER XXXVII. 27—35.

And *plants* blasted ere grown.  
But thy downsitting and thy outgoing and thy in-  
coming I know,  
And thy rage against me :  
Because thy rage against me  
And thy insolence is come up into my ears,  
In thy nose will I put my hook, and in thy lips my  
bridle,  
And will turn thee back in *the* way by which thou  
camest.

And to thee *O Prophet* is this the sign :—  
One eateth this year that which grows of itself,  
And in a second year what is self-sown,  
And in a third year sow ye and reap,  
And plant vineyards and eat their fruit.  
And *the* escaped of *the* house of Judah who are left,  
Root downward, and make fruit upward ;  
For from Jerusalem goes forth a remnant,  
And from Mount Zion *the* escaped :  
The zeal of Jahveh Sabaoth will effect this.  
Therefore thus saith Jahveh of Assyria's king,  
Into this city he shall not come,  
Nor shoot arrow there,  
Nor present shield before it,  
Nor cast up mound against it.  
By *the* way that he comes, by it shall he return,  
And into this city he shall not come,  
—It is the utterance of Jahveh—  
And I protect this city to deliver it,  
For my own sake and David my servant's sake.”

## CHAPTER XXXVII. 35—38.

And an angel of Jahveh went forth and smote in *the* camp of the Assyrians 185,000 ; and when *men* arose early in *the* morning, behold they were all dead corpses. Then Sennacherib king of Assyria broke up and departed and returned, and abode in Nineveh : and it came to pass, as he was worshipping in *the* house of Nisroch his Elohim, Adrammelech and Sharezer his sons smote him with *the* sword : and they escaped into the land of Ararat: and Esarhaddon his son reigned in his stead.

---

## CHAPTER XXXVIII. 1—8.

In those days Hezekiah was sick unto death. And Isaiah the prophet, son of Amoz, came to him, and said to him ; Thus saith Jahveh : “ Give charge to thy household, for thou shalt die and not live.” Then Hezekiah turned his face to the wall, and prayed to Jahveh, and said, “ Ah, Jahveh, remember now, I beseech thee, how “ I have walked before thee in truth and with a devoted “ heart, and have done what was good in thine eyes ;” and Hezekiah wept with great weeping. Then a word from Jahveh came to Isaiah, saying, “ Go and say to “ Hezekiah, Thus saith Jahveh, the Elohim of David thy “ father : I have heard thy prayer; I have seen thy tears : “ Behold, I add to thy days fifteen years : And from *the* “ hand of *the* king of Assyria will I deliver thee and “ this city, and I will protect this city. And this shall be “ the sign to thee from Jahveh, that Jahveh will do this “ thing which he has spoken : Behold, I will bring back

CHAPTER XXXVIII. 8—15.

“ the shadow of the degree-steps over which *the* sun is  
“ gone down on *the* degrees of Ahaz, ten degrees back-  
“ ward.” And the sun turned ten degrees backward, on  
the degree-steps over which it had gone down.

*A writing of Hezekiah, king of Judah, when he had been sick, and was recovered from his sickness :*

I said : “ In *the* noon-tide stillness of my days  
“ I must go within the gates of Sheol,  
“ I am amerced of *the* remnant of my years.”

I said : “ No more shall I see Jah,  
“ Jah in *the* land of the living ;  
“ Man shall I behold no more,  
“ When with inmates of the tomb.  
“ My life-time is plucked up and carried off from me like  
    a shepherd’s tent,  
“ I roll up my life like a weaver,  
“ From the warp he will cut me off—  
“ Within a day and night wilt thou bring me to an end.  
“ I cry for help till morn—  
“ As a lion, so will He break all my bones :  
“ Within a day and night wilt thou bring me to an end.  
“ Like a circling swallow, so will I shrill ;  
“ Like a dove will I moan—  
“ My eyes languish with looking upwards :—  
“ O Jahveh ! I am hard-pressed : undertake for me.”

What shall I say ?  
He both promised me and Himself has performed it !  
All my years will I walk humbly,  
On account of the *past* bitterness of my soul.

## CHAPTER XXXVIII. 16—22.

Adonai ! By these *things* men can live,  
 And that which is the life of my spirit is in them for  
 every one ;  
 For Thou hast restored me, and made me live.  
 Lo ! for my welfare it was bitter to me, bitter !  
 But thou hast lovingly drawn my soul from the pit of  
 destruction,  
 For thou hast cast all my sins behind thy back.

For Sheol cannot praise thee—  
 Death cannot celebrate thee,  
 They that go down into the pit cannot hope for thy  
 faithfulness :  
*The living, the living,* he can praise Thee,  
 As I do this day :—  
 Father to child can make known thy faithfulness !  
 Jahveh rescued me :—  
 Therefore will we strike our harps,  
 All the days of our life in Jahveh's house.

## CHAPTER XXXIX. 1, 2.

At that time Merodach Baladan, son of Baladan, king of Babylon, sent a letter and a present to Hezekiah, for he had heard that he had been sick and was recovered. And Hezekiah was glad because of them, and shewed them his treasure house, the silver and the gold, and the spices and the precious ointment, and all the house of his armour and all that was found in his treasures : there was not any thing in his house and in all his dominion which Hezekiah

## CHAPTER XXXIX. 3—8.

did not shew them. Then came Isaiah the prophet to king Hezekiah and said to him : “What said these men ? and whence came they to thee ?” And Hezekiah said “They are come to me from a far country—from “Babylon.” Then said he, “What have they seen in thy “house ?” And Hezekiah said, “They have seen every-“thing in my house ; there is nothing among my “treasures which I have not shewn them.” Then said Isaiah to Hezekiah, “Hear the word of Jahveh of Hosts : “Behold the days are coming when all that is in thy “house, and all that thy fathers have treasured up to “this day, shall be carried away to Babylon : nothing, “saith Jahveh, shall be left. And of thy sons which “shall issue from thee, whom thou shalt beget, shall they “take, that they may be eunuchs in the palace of the “king of Babylon.” And Hezekiah said to Isaiah : “Good is the word of Jahveh which thou hast spoken.” He said also : “There will be peace and security in my “days.”

## CHAPTERS XL.—XLVI.

*Revelations of the Return from Captivity, which all flesh in the great world-empires, especially Assyria and Babylon, shall witness. Contrasts between Jahveh and his people, and the false gods and their people : Oyrus the anointed of Jahveh. Encouragements addressed to Israel, and to Oyrus. Idolatry rebuked.*

“Comfort ye, comfort my people,”  
Saith your Elohim.

## CHAPTER XL. 2—9.

“ Speak to *the* heart of Jerusalem and proclaim to her,  
 “ That her warfare is finished,  
 “ That her iniquity is expiated,  
 “ That she has received at Jahveh’s hand  
 “ Double for all her misdeeds.”

A voice proclaims—  
 “ Prepare ye in *the* wilderness Jahveh’s way,  
 “ Level in the desert a highway for our Elohim !  
 “ Let every valley be uplifted,  
 “ And every mountain and hill be made low ;  
 “ And let the steep become a level,  
 “ And the rough places a plain ;  
 “ That Jahveh’s glory may be revealed,  
 “ And all flesh behold it together,  
 “ For Jahveh’s mouth has spoken.”

A voice said, “ Proclaim :”  
 And *the prophet* said, “ What shall I proclaim ? ”  
 “ All flesh is grass,  
 “ And all its grace as a flower of the field :  
 “ Withered is *the* grass, faded the flower,  
 “ For the breath of Jahveh has blown upon it ;  
 “ Surely the people is grass !  
 “ Withered the grass, faded the flower :  
 “ But the word of our Elohim shall stand for ever.”  
 Zion, heraldess of joy, get thee up into a high  
     mountain ;  
 Jerusalem, heraldess of joy, uplift thy voice with  
     strength ;  
 Uplift *it*, be not afraid ;

CHAPTER XL. 9—18.

Say to the cities of Judah, “Behold your Elohim !  
“Lo ! Adonai Jahveh will come like a valiant one,  
“And His arm ruling for Him :  
“Lo ! His reward is with Him,  
“And His recompence before Him,  
“Like a shepherd will He shepherd His flock,  
“The Lambs shall He gather in His arms,  
“And in His bosom carry *them*,  
“And those that give suck shall He lead.”

Who measured *the* waters in His palm,  
And meted *the* heavens with a span,  
And held *the* dust of the earth in a measure,  
And weighed mountains in scales  
And hills in a balance ?  
Who has measured out the spirit of Jahveh,  
And, as man of his counsel, taught Him ?  
With whom took He counsel that he might instruct  
Him  
And teach Him as to a path of right,  
And teach Him knowledge,  
And inform Him of a way of understanding ?  
Lo ! nations *are* as a drop from a bucket,  
And are reckoned as dust on a balance :  
Lo ! countries are as fine-dust one takes up,  
And Lebanon suffices not for fuel,  
And its beasts suffice not for burnt offering.  
All the nations are before Him, as though *they were*  
not,  
Are accounted by Him as nought and nothing.  
To whom then can ye liken God ?

## CHAPTER XL. 18—26.

And what likeness will ye place beside Him ?

As to the image, a workman moulds it,  
And a smith overlays it with gold,  
And casts for it chains of silver :—  
A poor offerer chooses wood that will not rot,  
He seeks him a skilful workman,  
To set up an image which shall not stir.  
Can ye not perceive ? can ye not hearken ?  
From the beginning has it not been told you ?  
Have ye not understood from earth's foundations ?  
He it is who sits above the vault of the earth,  
And its inhabitants are as locusts ;  
Who stretches out the Heavens as fine cloth,  
And spreads them out as a tent for dwelling ;  
It is He who turns princes to nothing,  
He makes the judges of the earth nothingness :  
Scarcely are they planted, scarcely are they sown,  
Scarcely has their stem rooted in the earth,  
When He blasts them and they wither,  
And a whirlwind bears them away as stubble.  
To whom then will ye liken me, and I be compared  
to him ?  
Saith the Holy One.  
Lift up your eyes on high and behold :  
Who created these ?  
It is He who brings forth their host in number,  
—He calls them all by name—  
~~Thou~~ *his* great might, and being firm of power,  
; missing !

CHAPTERS XL. 27.—XLI. 4.

Why sayest thou, O Jacob, and speakest, O Israel,  
My way is hidden from Jahveh,  
And my cause is passed over by my Elohim ?  
Hast thou not known ? hast thou not heard ?  
Jahveh is an everlasting Elohim,  
Creator of *the* ends of the earth ;  
He faints not, neither is He weary ;  
Unsearchable is His understanding ;  
To *the* faint He gives vigour,  
And to *the* powerless increases strength ;  
And youths may faint and be weary  
And youthful warriors stumble ;  
But they who wait on Jahveh will renew *their* vigour,  
Uplift pinion like eagles,  
Run and not be weary,  
Walk and not be faint.

Keep silence towards me, O countries,  
And let *the* nations take fresh strength :  
Let them approach ; then let them speak ;  
Let us draw near for judgment.

Who has stirred up from *the* sun-rise  
Him whose steps success attends—  
Gives up nations before him and subdues kings—  
Makes their swords as dust,  
Their bow as driven chaff ?  
He pursues them, passes on safely—  
By a way his feet had never trodden :—  
Who has wrought and done *this* ?  
He that called the generations from the beginning ;

## CHAPTERS XLI. 4—12.

I, Jahveh, *the* first; and, with *the* last, *am* I the same.

*The* countries saw it, and are afraid \*  
*The* ends of the earth tremble ;  
They draw near and are come.  
Each helps his fellow,  
And saith to his brother, ‘Be strong !’  
And *the* graver encourages the smith,  
He that smooths with hammer, him that strikes on  
anvil,  
*Saying* of *the* soldering, ‘It is good :’  
So he fastens it with nails that it stir not !

But thou, Israel, my servant,  
Jacob whom I have chosen,  
Seed of Abraham, my friend ;  
Thou whom I have supported from *the* ends of the  
earth,  
And called from its borders,  
And said to thee, ‘Thou art my servant,  
‘I choose thee and reject thee not’—  
Fear not for I am with thee,  
Look not *elsewhere* for help, for I am your Elohim ;  
I strengthen thee, I also help thee,  
I also uphold thee with my right hand of deliverance.  
Lo ! all that were enraged at thee,  
Shall be ashamed and confounded ;  
Men that contended with thee,  
Shall be as nought and perish :  
Thou shalt seek them and not find them,  
—The men that strove with thee—

CHAPTER XLI. 12—20.

They shall become as nothing and as nought,  
*The men that warred with thee.*  
For I, Jahveh thy Elohim, hold fast thy right hand,  
I, who say to thee, Fear not ; I help thee.  
Fear not, worm Jacob, feeble folk of Israel,  
—It is the utterance of Jahveh,—I help thee,  
And thy vindicator is the Holy One of Israel.  
See ! I make thee a threshing sledge,  
Sharp, new, furnished with teeth ;  
Ye shall thresh mountains and make them small,  
And hills shalt thou make as chaff,  
—Winnow them—and a blast carry them away,  
And a tempest scatter them ;  
But Thou shalt rejoice in Jahveh,  
And in Israel's Holy One shalt glory.

The afflicted and the needy are seeking waters and  
there is none,  
Their tongue is parched with thirst !  
I, Jahveh, will answer them,  
I, the Elohim of Israel, will not forsake them ;  
On bare hills will I open rivers,  
And fountains in *the* midst of valleys ;  
I will make a wilderness a pool of waters,  
And a dry ground springs of water.  
In *the* wilderness will I plant cedar, acacia,  
And myrtle and wild olive ;  
I will plant *the* cypress in the desert,  
Pine and sherbin together,  
That men may see and know,  
And consider and understand at once,

## CHAPTER XLI. 20—27.

That Jahveh's hand has done this,  
And *the* Holy One of Israel has effected it.

Bring forward your cause, saith Jahveh ;  
Produce your strong-proofs, saith *the* king of Jacob :  
Let them produce *them* and announce to us what shall  
happen ;  
Let them announce the former things, what they *be*,  
That we may lay them to heart and mark their issue ;  
Or, cause us to hear of things to come,  
Tell what will come hereafter,  
That we may know that ye are Elohim :  
Yea, do good and do evil,  
That we may gaze around and behold *it* together.  
Lo, ye are of nothing,  
And your work is of nought :  
An abomination he that chooses you !

I have stirred up one from the north, and he is come—  
From *the* rising of the sun, that he might proclaim  
my name :  
And trample on princes as on mortar,  
And as a potter treads on clay !  
Who announced this from the beginning that we might  
know *it* ?  
And, from of old, that we might say ‘ True ? ’  
Yea, no one announced it,  
Yea, no one caused it to be heard,  
Yea, no one heard your words ;  
I first *proclaim* to Zion—Behold, Behold them—  
And I give to Jerusalem a messenger of joy !

CHAPTERS XLI. 28.—XLII. 7.

For I look, but there is no one :  
Aye—out of these was no counsellor,  
That I might ask them, and they give an answer.  
Lo ! they all are vanity,  
Their works nought,  
Their images, wind and emptiness.

Behold ! my servant whom I uphold,  
My chosen, *in whom* my soul is well pleased !  
I have put my spirit upon him,  
He will bring forth an ordinance to *the* nations ;  
He will not clamour nor uplift *a cry*,  
Nor cause his voice to be heard abroad ;  
He will not break a bruised reed,  
Nor quench a faintly-burning wick,  
He will bring forth an ordinance in truth.  
He shall not burn-dimly nor be broken down,  
Till he have stablished an ordinance on earth,  
And countries await his teaching.

Thus saith the El, even Jahveh,  
He who created the heavens and stretched them forth  
Who spread out the earth and its produce,  
And gives breath to *the* people upon it,  
And spirit to those who walk thereon :  
I, Jahveh, have called thee for deliverance,  
And will hold thy hand and keep thee,  
And appoint thee for a covenant of *the* people,  
For a light of nations ;  
To open blind eyes,  
To bring forth captives from a dungeon,

## CHAPTER XLII. 7—16.

And those who sit in darkness from a prison house.  
 I am Jahveh—this *is* my name—  
 And my glory I will not give to another,  
 Nor my praise to idols.  
 The former events, behold, are come to pass,  
 And new things do I announce,  
 Ere yet they spring up, I make you hear of them.

Sing ye to Jahveh a new song,  
 His praise from *the* ends of the earth,  
 Ye that go down to the sea, and its fulness,  
 Countries and their inhabitants.  
 Let *the* desert and its cities uplift *the strain*,  
 Villages where Kedar dwells :  
 Let the inhabitants of Sela shout,  
 Let them cry aloud from top of mountains,  
 Let them ascribe glory to Jahveh,  
 And declare his praise among the countries.  
 Jahveh shall go forth like a champion,  
 Shall stir up his jealousy like a man of wars,  
 Will sound an alarm, yea, raise a war-cry,  
 Will shew himself mighty over his foes.

Long have I been silent, been still, and refrained me,  
*But now* will I groan like a travailing woman,  
 Will gasp and pant at once !  
 Will lay waste mountains and hills,  
 And dry up all their herbage,  
 And I will turn rivers into mainlands,  
 And pools will I dry up :  
 I will lead *the* blind by a way they knew not,

CHAPTER XLII. 16—25.

By paths they knew not will I guide them,  
I will make darkness into light before them,  
And rough places into a level plain—  
These the things I do and leave them not *undone*.  
They are driven back—they are utterly ashamed  
Who trust in idol-gods,  
Who say to molten-images, “Ye are our Elohim.”  
Hear ye, deaf !  
And look ye blind, that *ye may see* !  
Who, but my servant, is blind ?  
And deaf, as my messenger whom I send ?  
Who is *so* blind as *the* devoted one,  
And blind, as Jahveh’s servant ?  
Many things hast thou seen, but thou heedest not !  
Having ears open, but he hears not !  
Fain would Jahveh for his righteous dealing sake  
Make *his* teaching great and glorious ;  
Yet this is a people spoiled and plundered,  
They are all snared in holes,  
And hidden in prison houses !  
They have become a prey and there is no deliverer,  
A plunder, and no one said “ Restore !”

Who among you will give ear to this,  
Attend and hear for the after time ?  
Who gave up Jacob for a prey  
And Israel to plunderers ?  
Did not Jahveh ? He against whom we had sinned ?  
And in whose ways they would not walk,  
Nor hearken to his teaching :  
So He poured out upon them the hotness of his ire,

## CHAPTERS XLII. 25.—XLIII. 7.

And violence of war ;  
And it kindled a flame around him, but he would not  
heed it,  
And it set him on fire, but he would not lay it to  
heart.

But now, thus saith Jahveh, thy creator, O Jacob,  
And He that formed thee, O Israel,  
Fear not for I redeem thee,  
I call thee by thy name—thou *art* mine—  
When thou passest through waters I *am* with thee,  
And through rivers, they shall not overflow thee ;  
When thou walkest through fire thou shall not be  
scorched,  
Nor shall flame kindle upon thee.  
For I, Jahveh, am thine Elohim,  
Israel's Holy One, thy deliverer ;  
I give Egypt for thy ransom,  
Cush and Seba in thy stead.  
Since thou art precious in mine eyes,  
Honoured, and I love thee,  
Therefore will I give men in thy stead,  
And people for thy life.  
Fear not, for I am with thee,  
From *the* sun-rise I will bring thy seed  
And gather you from *the* sunset :  
To *the* north will I say, “ Give up,”  
And to *the* south, “ Withhold not : ”  
Bring my sons from far,  
And my daughters from *the* ends of the earth,  
Every one who is called by my name

CHAPTER XLIII. 7—14.

And whom I have created for my glory,  
*Whom I have formed, yea have made.*

Bring forth a blind people that have eyes,  
And deaf, that have ears !  
Let all the nations be gathered together,  
And let peoples be assembled :  
Who among them could declare this ?  
And let them tell us of things of old,  
Let them produce their witnesses that they may be  
proved right,  
That they may hearken, and say, “Truth.”  
Ye are my witnesses—it is the oracle of Jahveh—  
And my servant whom I have chosen,  
That ye may acknowledge and believe me,  
And understand that I am He.  
Before me was no God formed,  
And after me there shall be none :  
I, I am Jahveh,  
And beside me there is no deliverer ;  
I have declared and delivered and made it known,  
And no strange *God* among you :  
And ye are my witnesses—it is the utterance of Jahveh  
—that I am God ;  
Yea from *this* day forth I am He,  
And none can rescue from my hand ;  
I will work, and who can reverse it ?

Thus saith Jahveh, your vindicator,  
The Holy One of Israel ;  
For your sakes I send to Babylon,

## CHAPTER XLIII. 14—23.

And bring down the barriers, all of them,  
And the Chaldees with the ships of their rejoicing,  
I, Jahveh, your Holy One,  
Creator of Israel, your king.  
Thus saith Jahveh, He who makes a way in *the sea*  
A path in mighty waters,  
Who brings forth chariot and horse,  
Army and might :—  
They lie down together,—arise not—  
Are extinct—are quenched as a wick !  
Remember not former things,  
Nor consider things of old :  
See, I effect a new thing,  
Even now it springs up : will ye not regard it ?  
Yea in the wilderness I will make a way,  
In the desert streams :  
Wild beasts of the field shall honour me,  
Jackals and daughters of *the ostrich* :  
Because in a wilderness I place waters  
And streams in a desert,  
To give drink to my people, my chosen.  
This people whom I have formed for myself,  
They shall recount my praise.

But upon me thou hast not called, O Jacob !  
Yea, O Israel, of me thou hast been weary !  
No sheep of thy burnt offerings hast thou brought  
me,  
And with thy sacrifices thou hast not honoured me !  
Not that I have made thee toil with offerings,  
Nor wearied thee with incense,

CHAPTERS XLIII. 24.—XLIV. 5.

Yet thou hast bought me no scented reed with silver \*  
Nor sated me with fat of thy sacrifices,  
But thou hast made me toil with thy sins  
And wearied me with thine iniquities.

I, I am He who for my own sake blot out thy rebellions,  
And remember not thy sins.  
Remind me : let us plead together :  
Speak on, that thou mayest be cleared.  
Thy chief father *Jacob* sinned,  
And they who interceded for thee have rebelled against  
me :—

I therefore profaned holy princes  
And gave up Jacob to a ban,  
And Israel to reproaches.

Yet now hearken, Jacob my servant,  
And Israel, whom I have chosen :  
Thus saith Jahveh who created thee,  
And fashioned thee from the womb, and will help  
thee :  
Fear not, my servant Jacob,  
And thou, O good-folk, whom I have chosen ;  
For I will pour waters on the thirsty,  
And floods upon a dry ground ;  
I will pour my spirit on thy seed,  
And my blessing on thy offspring :  
Then spring they up as amid grass,  
As willows by brooks of water ;  
This one shall say, “I am Jahveh’s,”

## CHAPTER XLIV. 5—12.

And this one shall inscribe on his hand, “For  
Jahveh,”

And surname himself by *the name of Israel.*

Thus saith Jahveh, Israel’s king,  
And Jahveh Sabaoth his vindicator :  
I am First, and I Last,  
And beside me no Elohim !  
For who can announce like me,  
—Let him declare it and compare it before me—  
Since I founded *the people of old* ?  
And future things and coming events let them  
announce.

Fear ye not, neither be afraid :  
Have I not long since caused thee to hear, and declared  
*it* ?

Ye are therefore my witnesses—  
Is there an Eloah beside me ?  
And there is no rock, I know not *any*.  
Fashioners of idols are vanity, all of them,  
*The images* in which they delight cannot profit,  
And their witnesses see not,  
Nor understand, that they may be ashamed.

Who has formed a god, or molten a profitless image ?  
See, all his associates are ashamed ;  
And the artificers who are but men,  
Assemble themselves, take their stand,  
Tremble, are ashamed at once !  
A smith sharpens an axe,  
And works it in charcoal and fashions it with hammers,

CHAPTER XLIV. 12—18.

And labours it with his strong arm :  
He is hungry too, and has no strength,  
He drinks no water, and is faint.  
A carpenter stretches out a line,  
He sketches it with graver,  
He works it with carving tools,  
And with compass he marks it out,  
And makes it like *the figure of a man*,  
Like the beauty of a person,  
To dwell in a shrine.  
He sets him to hew down cedars for himself,  
And takes holm-oak and oak,  
Which he grew for himself among forest trees :  
He plants a pine, and rain nourishes it,  
And it serves for fuel;  
And he takes thereof and warms himself,  
And he kindles it and bakes bread ;  
Yea, he forms a god and bows down,  
He makes it an image and adores it.  
Half of it he has burned in fire,  
With half of it he has eaten flesh ;  
He roasts roast and is satisfied ;  
Yea, he warms himself and says, “ Aha !  
“ I am warm, I see a fire.”  
But—the rest of it he has made into a god, into his image,  
Adores it and bows down and prays to it,  
And exclaims, “ Deliver me ; for thou art my god !”

They have no knowledge and understand not ;  
For he has smeared over their eyes so that they  
cannot see,

## CHAPTER XLIV. 19—24.

Their hearts, that they cannot consider ;  
 Neither does he take it to his heart,  
 Nor has he knowledge or sense to say,  
 Half of it have I burned in fire,  
 On its charcoal too have I baked bread,  
 Have roasted flesh and eaten :—  
 And shall I make its remnant an abomination ?  
 Shall I bow down to a tree-stock ?  
 He feeds on ashes ;  
 A deceived heart has turned him aside,  
 So that he cannot deliver his soul, nor say,  
 Is there not a lie in my right hand ?

Remember these things, O Jacob,  
 And O Israel, for thou art my servant :  
 I formed thee to be my servant—  
 O Israel, thou canst not be forgotten of me.  
 I blot out thy rebellions as a cloud,  
 And as a mist thy sins :  
 Return to me, for I vindicate thee.  
 Rejoice, O Heavens, that Jahveh hath done it ;  
 Shout, ye depths of earth !  
 Ye mountains, break forth into song,  
 Forest and every tree therein ;  
 For Jahveh vindicates Jacob,  
 And will glorify himself in Israel !

Thus saith Jahveh your vindicator,  
 And he that formed thee from the womb,  
 I am Jahveh who make all *things* ;  
 Stretching out the Heavens, alone,

CHAPTERS XLIV. 24—28.—XLV. 3.

Spreading forth the earth—who *was* with me?—  
Frustrating *the* signs of impostors,  
And making diviners fools,—  
Who turns wise men backwards,  
And makes their knowledge folly;  
Who establishes his servant's word,  
And makes good *the* counsel of his messengers,  
Who saith to Jerusalem, “Let her be inhabited,”  
And to Judah's cities, “Let them be built,  
“And her wastes will I restore”—  
Who saith to the flood, “Be thou wasted,  
“And thy streams will I dry up”—  
Who saith of Cyrus, “My shepherd!  
“And all my pleasure shall he accomplish”—  
Who saith of Jerusalem, “Let her be built,”  
And of *the* temple, “Let it be founded.”  
Thus saith Jahveh, to his Anointed one, to  
Cyrus,  
Whom I hold by his right hand,  
To bring down nations before him,  
And to ungird loins of kings,  
To open folding-doors before him,  
And that gateways may not be shut—  
“I will go before thee,  
And will level heights;  
Folding-doors of brass will I break,  
And cleave bars of iron:  
And I give thee treasures of darkness,  
And hidden things of secret places,  
That thou mayest know that I am Jahveh,  
*The God of Israel who call thee by name.*

## CHAPTER XLV. 4—11.

For the sake of my servant Jacob and Israel mine elect :

I called unto thee by thy name,  
I called thee by a title, though thou didst not know me.

I am Jahveh and there is none else ;  
Beside me there is no Elohim.

I girded thee when thou knewest me not ;  
That men may know from *the* rising of *the* sun  
And from its setting, that there is none beside me.  
I am Jahveh and there is none else,  
Forming light and creating darkness,  
Making peace and creating evil ;  
I, Jahveh, effect all these things.”

Shower, ye heavens, from above,  
And let *the* skies pour down deliverance :  
Let earth open, and *the* heavens bear fruit of prosperity,  
And let righteous dealing spring up at once :  
I, Jahveh, create it.

Woe to him who strives with Him that formed him,  
A potsherd of earth’s potsherds !  
Shall clay say to him who fashions it, What makest thou ?  
Or thy work, “ He has no hands ? ”  
Woe to him who saith to a father, “ What begetteth thou ? ”  
And to a mother, “ With what dost thou travail ? ”  
Thus saith Jahveh, Israel’s Holy One, and his fashioner,

CHAPTER XLV. 11—18.

Enquire ye of me as to things to come—  
Command ye me concerning my sons and my handy  
work?

It was I who made *the earth*,  
And created man upon it;  
*My hands stretched out the heavens*,  
And I give charge to all their hosts:  
It was I who raised him [Cyrus] up for deliverance,  
And will make all his ways level:  
He shall build my city and release my exiles,  
Not for a price, and not for a reward;  
Saith Jahveh Sabaoth.

Thus saith Jahveh :  
Egypt's wealth and AEthiopia's gains,  
And Sabeans, men of stature,  
Shall come over to thee and be thine,  
Shall follow thee, come over in chains,  
And bow down to thee, supplicate thee :  
“Surely,” say they, “in thee is God,  
“And there is none beside—no Elohim !  
“Truly thou art a mysterious God,  
“Elohim of Israel, a deliverer.”  
They are ashamed and confounded, all of them,—  
Makers of idols go into confusion together :  
Through Jahveh Israel has a lasting deliverance,—  
Ye shall not blush nor come to shame for ever and  
ever.

For thus saith Jahveh who created the Heavens :  
He is the Elohim who formed the earth and made it,

## CHAPTER XLV. 18—24.

He stablished it—He did not create it for nought—  
 He formed it to be inhabited :  
 I am Jahveh, and there is none beside :  
 I have not spoken in secret,  
 In a place of a land of darkness :  
 I said not to *the* seed of Jacob, “ Seek ye me in vain ; ”  
 I am Jahveh who promise truly *and* announce uprightly.

Assemble yourselves, and come ;  
 Approach together, ye escaped of the nations :  
 No knowledge have they who bear about their wooden  
     idol,  
 And pray to a god that cannot deliver.  
 Declare ye, and bring it forth,  
 Yea, let them take counsel together :—  
 Who published this from ancient time—proclaimed it  
     of old ?  
 Was it not I, Jahveh, beside whom there is no Elohim ?  
 A Righteous God and a Deliverer,  
 There is none beside me !  
 Turn to me and be delivered,  
 All ye ends of earth,  
 For I am God, and there is none else !  
 By myself have I sworn,  
 From my mouth has a truth gone forth,  
 A word that shall not return,  
 That to Me every knee shall bend,  
 Every tongue shall swear.  
 “ Only in Jahveh”—one said to me—  
 “ Have I righteous dealing and strength ;  
 “ To him shall they come and be ashamed,

CHAPTERS XLV. 24, 25.—XLVI. 1—7.

“All that are incensed against him :

“In Jahveh shall all *the* seed of Israel

“Be vindicated and glory.”

*Already* Bel bows down—Nebo sinks—

Their images are *laid* on beasts and cattle !

They whom ye carried are a load,

A burden to *the* weary beast !

They sink—they bow down together—

No power have they to rescue *the* burden

And they themselves go into captivity !

Hearken to me, House of Jacob,

And all *the* remnant of the House of Israel !

The borne as a load from *the* belly,

The carried from *the* womb :

Even to old age am I the same,

And even to grey hairs will I carry :

I have made and I will bear,

And I will carry and will set free.

To whom will ye liken me, and equal *me*,

And compare me, that we may be like ?

They who pour out gold from *the* bag,

And weigh out silver in a balance,—

They hire a metal-founder and he makes it into a god ;

They fall down—aye, prostrate themselves :

They bear it on shoulder and carry it,

And rest it in its place that it may stand,

*That it remove not from its place :*

Yea, one may cry to it, but it will not answer,

## CHAPTER XLVI. 7—13.

Out of his trouble it will not save.

Remember this, and demean yourselves like men,  
 Take it to heart, ye rebellious ones :  
 Remember former things of old,  
 For I am God, and there is none else,  
 —Elohim—and there is none like me ;  
 Announcing *the* future from *the* first,  
 And of olden time, things yet undone ;  
 Saying, my counsel shall stand,  
 And all my pleasure will I perform ;  
 Calling an eagle from *the* sunrise,  
 A man of my counsel from a distant land :  
 Yea, I have said it, yea I will bring it to pass,  
 I have purposed, yea will do it.  
 Hearken unto me, ye stubborn hearted—  
 Ye that are far from just-dealing *with me*—  
 I bring near my just-dealing—it is not distant,  
 And my deliverance shall not tarry :  
 In Zion do I appoint deliverance  
 For Israel my glory.

## CHAPTERS XLVII. XLVIII.

*The Doom of Babylon. Warnings to Israel.  
 Promises of Deliverance.*

## CHAPTER XLVII. 1, 2.

Down, and sit in dust, O virgin daughter of Babylon !  
 Sit upon *the* ground without a throne, O daughter of  
 Chaldea :

CHAPTER XLVII. 2—9.

For not again shalt thou be called “Tender and Delicate !”

Take millstones and grind meal :  
Withdraw thy veil, uplift *the skirt*,  
Bare *the leg*, wade *the streams* ;  
Let thy nakedness be laid bare,  
Yea, let thy shame be seen.

“Revenge will I take,” saith God, “and spare no man :”—  
*It is* our Vindicator ; Jahveh Sabaoth his name,  
The Holy One of Israel !

Sit thou silent, and get thee into darkness, O daughter of Chaldea,

For not again shalt thou be called “Mistress of Kingdoms.”

I was wroth with my people,  
I profaned my heritage and gave them into thy hands ;  
But thou didst shew them no compassion,  
—Madest thy yoke press heavily on *the aged*.  
Thou saidst, I shall ever be a mistress,  
So that thou layedst not these things to thy heart,  
Thou rememberedst not the latter end thereof.

And now hear this, O voluptuous one,  
Who sittest in security ;  
Who sayest in thy heart, “I am, and there is none beside ;

“Not as a widow shall I sit,  
“Nor know the loss of children :”  
Yet in a moment, in one day, shall these two *things*  
befall thee,

## CHAPTER XLVII. 9—14.

Loss of children and widowhood ;  
 They shall come on thee in their completeness,  
 Amid thy many sorceries,  
 Amid *the* great multitude of thy spells.  
 For thou didst trust in thy wickedness—thou saidst,  
     “ No one sees me”—  
 And thy wisdom and thy science perverted thee,  
 And thou saidst in thy heart, “ I, and none beside !”  
 Therefore an evil comes upon thee,  
 Which thou hast not skill to charm away ;\*  
 And a mischief shall fall upon thee,  
 Which thou shalt not be able to appease,  
 And ruin, of which thou wast unaware,  
 Shall suddenly come upon thee !

Abide now in thy enchantments,  
 And in the multitude of thy sorceries,  
 In which thou hast wearied thyself from thy youth  
     up,—  
 Haply thou mayest profit by them,  
 Haply thou mayest strike terror !  
 Thou art self-wearied by thy many counsellors :  
 Let them now stand forth and rescue thee,  
 (*The* dividers of the Heavens, the star gazers,  
 Prognosticators at new moons,)  
 From things which shall come upon thee.  
 See—they are become as stubble,  
 A fire has burned them up,  
 They cannot rescue their lives from hand of flame :—  
 It is not a coal to warm them,  
 Nor a fire to sit before !

CHAPTERS XLVII. 14.—XLVIII. 1—6.

Such are they become about whom thou hast wearied  
thyself,  
Those with whom thou hast trafficked from thy youth :—  
They wander off, every one straight away—  
There is none to save thee !

Hear ye this, O house of Jacob,  
The called by *the* name of Israel,  
And who are come forth from Judah's fount,  
Who swear by *the* name of Jahveh,  
And confess *the* Elohim of Israel,  
*But* not in truth, and not in sincerity,  
Though they call themselves of the Holy City,  
And stay themselves on *the* Elohim of Israel—  
Jahveh Sabaoth his name !

I proclaimed the former things of old,  
And from my mouth went they forth and I shewed them ;  
I wrought them suddenly, and they came to pass.  
Because I knew that thou art stubborn,  
And thy neck a sinew of iron, and thy forehead brass,  
Therefore I proclaimed it to thee of old,  
Ere yet it came to pass, I made thee hear *it* ;  
Lest thou shouldest say, “My idol hath done these  
*things*,  
“And my graven and my molten image hath ordained  
them.”  
Thou hast heard—review it all :  
And ye, will ye not declare it ?  
Henceforth I make thee hear new things,  
Even hidden things, and those which ye knew not ;

## CHAPTER XLVIII. 7—16.

Now are they created and not of old,  
 And before *this* day thou heardest not of them,  
 Lest thou shouldest say, “Behold I knew them.”  
 Moreover thou heardest not, also thou knewest not,  
 Thine ear too was not opened of old ;  
 For I knew that deceiving thou wouldest deceive,  
 And from *the* womb wast called “Rebel :”—  
 For my name’s sake I defer mine anger,  
 And for my praise I bridle myself toward thee,  
 That I might not cut thee off.  
 See ! I refined thee—but not with *gain of silver* ;  
 I tested thee in the furnace of distress :  
 For my own sake, for my own sake will I do *this* :  
 For how is *my name profaned* !  
 And my glory I will not give to another.

Hearken to me, O Jacob,  
 And Israel, my called one !  
 I am He : I first, I also last !  
 My hand also founded *the* earth,  
 And my right hand spread out *the* heavens ;  
 When I call to them, they stand forth together.  
 Assemble yourselves, all of you, and hearken :  
 Who amongst them has announced these things—  
 “He whom Jahveh loves will accomplish his pleasure  
     on Babylon,  
 “And his arm shall be upon the Chaldeans ?”  
 I, I have spoken ; I also have summoned him,  
 I have brought him, and his way shall prosper.

Draw near to Me—hear ye this.

CHAPTER XLVIII. 16—22.

Not in secret spake I from the first,  
From the time that *the earth* was, there was I,  
And now Adonai Jahveh hath sent me, and his Spirit.  
Thus saith Jahveh thy Goel, Israel's Holy One :  
I am Jahveh, thine Elohim, who teach thee to prosper,  
Leading thee by *the way* thou shouldest go :—  
Would that thou didst heed my bidding !  
Then should thy welfare be like a stream,  
And thy prosperity as *the waves* of the sea,  
And thy seed should be like *the sea-sand*,  
And *the issue* of thy bowels like its bowels :\*  
His name should not be cut off nor destroyed from  
before me.

Go ye forth from Babel : flee from Chaldea :  
With voice of joy declare it and make it heard,  
Cause it to go forth to *the end of the earth* :  
Say ye, “Jahveh hath set free his servant Jacob,  
“And they thirsted not in the deserts through which  
    he led them,  
“He caused waters to flow for them from a rock,  
“He clave a rock also, and the waters burst forth :”—  
    *But* there is no welfare, saith Jahveh, for *the un-*  
    *righteous*.

---

CHAPTER XLIX.

*An Address by the “Servant of God” to the “prophetic order,” or, to the faithful remnant in Israel personified. Their mission.*

Hearken to me, ye countries,

## CHAPTER XLIX. 1—7.

And attend, ye far off peoples !  
 From *the* womb has Jahveh called me,  
 From my mother's bowels has he mentioned my name :  
 And he has made my mouth like a sharp sword,  
 In the shadow of his hand has he hidden me ;  
 And he has made me a polished arrow,  
 In his quiver has he hidden me :  
 And he said to me, " My servant thou, O Israel,  
 " By whom I will glorify myself."  
 Then said I, " I have toiled in vain,  
 " For nought and in vanity have I spent my strength ;  
 " Yet with Jahveh is my cause,  
 " And my recompense with my Elohim."  
 And now Jahveh saith,  
 He that formed me from the womb to be his servant,  
 To restore Jacob to him,  
 And that Israel may be gathered to him ;  
 —For in the eyes of Jahveh am I honoured,  
 And my Elohim is become my strength—  
 And He said, Too light a thing it is that thou shouldest  
     be my servant,  
 To restore the tribes of Jacob,  
 And to bring back *the* preserved of Israel :  
 I also appoint thee as a light of nations,  
 That my deliverance may be to *the* ends of the earth.

Thus saith Jahveh :  
 Vindicator of Israel, his Holy One,  
 To him whose life is despised,  
 To *the* abhorred of *the* nation,  
 To a servant of tyrants :

CHAPTER XLIX. 7—14.

Kings shall behold and rise,  
Princes, and make obeisance,  
Because of Jahveh who is faithful,  
And Israel's Holy One who chooseth thee.

Thus saith Jahveh :

In a time of favour do I answer thee,  
And in a day of deliverance I help thee ;  
And I will preserve thee and appoint thee for a  
covenant people,  
To restore *the land*,  
To cause waste heritages to be inherited,  
Saying to captives, " Go forth ;"  
To those in darkness, " Come to the light :"—  
At all pathways shall they feed,  
And on all bare-hills shall be their pasturage :  
They shall not hunger nor thirst,  
Nor mirage nor sun shall hurt them,  
For He that compassionates them will lead them,  
And to water-springs will guide them.  
And I make all my mountains a road,  
And my highways shall be raised.  
See ! these shall come from afar ;  
And see ! those from North and from West,  
And those from *the land of the Sinim* !  
Shout ye heavens, and thou earth rejoice !  
Break forth into song, ye mountains !  
For Jahveh comforts his people,  
And has compassion upon his afflicted.

Yet saith Zion, " Jahveh hath forsaken me,  
And Adonai has forgotten me :"—

## CHAPTER XLIX. 15—22.

*But will a woman so forget her sucking,  
As to have no tenderness for the son of her womb ?  
Even these may forget,  
But I will not forget thee !  
See ! on the palms of my hands have I graven thee—  
Thy walls are ever before me,—  
Thy children are hastening forth to thee—  
And thy destroyers and thy wasters depart from thee !  
Lift up thine eyes around, and look :  
They all assemble—are come that they may be thine.  
As I live—it is Jahveh's utterance—  
Thou shalt surely clothe thee with them all as with an  
ornament,  
And bind them on thee like a bride.  
Surely, as for thy wastes and thy desolations and thy  
ruined land—  
Yea, now wilt thou be too strait for the inhabitants,  
And they who swallowed thee up shall be far away !  
*The sons of thy bereavement shall yet say in thine ears,*  
“The place is narrow for me ;  
“Make room for me that I may dwell :”  
So that thou sayest in thine heart,  
“Who hath begotten me these ?  
“For I was bereaved and barren,  
“Exiled and outcast ?  
“And these, who then reared them ?  
“Behold I was left alone,  
“These—where have they been !”*

Thus saith the Lord Jahveh :  
See ! I will lift up my hand to nations,

CHAPTER XLIX. 22—26.

And hoist my banner to *the* peoples,  
And they shall bring thy sons in *their* bosom,  
And thy daughters shall be borne on shoulder,  
And kings will be thy foster-fathers,  
And their princesses thy nursing-mothers :  
Face on ground shall they do thee homage,  
And lick *the* dust of thy feet,  
And thou shalt know that I am Jahveh,  
I, in whom they that hope shall not be ashamed.

Is booty to be snatched away from a hero ?  
Or, can a violent man's captives be rescued ?  
For thus saith Jahveh :  
Even a hero's captives can be snatched away,  
And a violent man's booty be rescued :  
For I will contend with him who contends with thee,  
And thy children will I deliver ;  
And I will feed their oppressors with their own flesh,  
And with their own blood, as with new wine, shall they  
be drunken,  
And all flesh shall know,  
That I am Jahveh thy deliverer,  
And that thy liberator is Jacob's mighty One.

---

CHAPTER L.

*The bond between Jahveh and Israel not broken by divorce  
or sale. Their sole trust must be in Him.*

Thus saith Jahveh :  
Where is the bill of your mother's divorce, with which  
I put her away ?

## CHAPTER L. 1—8.

Or, which of my creditors *is it* to whom I sold you ?  
 Lo ! For your iniquities were ye sold,  
 And for your transgressions was your mother put  
 away !

Wherefore have I come, and there is no man—  
 Called, and there is none to answer ?  
 Is my hand too short to redeem,  
 And is there no power in me to deliver ?  
 Lo ! with my rebuke I can dry up a sea,  
 I can make rivers a desert—  
 Their fish stink for lack of water,  
 And die for thirst :  
 I can clothe the Heavens with blackness,  
 And sackcloth I can make their mantle.

*The Lord Jahveh has given me the tongue of disciples,*  
*That I might know how to refresh the weary with*  
*counsel :*

He wakens morn by morn, wakens mine ear,  
 To hearken as disciples *hearken* :  
*The Lord Jahveh hath opened mine ear,*  
 And I have not been rebellious,  
 Neither have I turned backward.  
 My back I gave to smiters,  
 And my cheeks to pluckers of the beard—  
 My face I hid not from shame and spitting.  
 But *the Lord Jahveh will help me,*  
 Therefore am I not confounded :  
 Therefore have I set my face like a flint,  
 And I know that I shall not be put to confusion.  
 My justifier is near :—

CHAPTER L. 8—11.

Who will contend with me? let us stand forth together:

Who is my opponent? let him draw near to me.

Lo, the Lord Jahveh will help me;

Who is he that can worst me?

Lo, they will all decay like a garment—

A moth will devour them.

Who among you fears Jahveh,

Hearkening to the voice of his servant,

Yet walks in darknesses and has no light?

Let him trust in the name of Jahveh,

And lean upon his Elohim.

See, all ye kindlers of a fire, girt round with fire brands,—

Begone unto the flame of your own fire,

And unto the firebrands ye have lighted!

From my hand this befalls you;

Ye shall lie down in a place of sorrows.

---

CHAPTERS LI. LII.

*Promises of a near deliverance to the nation prostrate beneath the Babylonian yoke.*

CHAPTER LI. 1.

Hear me, ye followers of righteous dealing,

Ye that seek Jahveh:

Look to the rock whence ye are hewn,

And to the pit-quarry whence ye are digged:

## CHAPTER LI. 2—7.

Look to Abraham your father,  
And to Sarah who bare you,  
How I called him *when* alone,  
And blessed him and multiplied him !  
For Jahveh comforts Zion,  
Comforts all her ruins,  
And makes her wilderness like Eden,  
And her desert like a garden of Jahveh :  
Joy and gladness shall be found in her,  
Praise and voice of song.

Attend to me, my people !  
And give ear to me, my nation !  
For instruction shall proceed from me,  
And my statutes will I stablish  
For a light of peoples.  
Near is my righteous dealing—my deliverance is gone  
forth—  
And my arms will judge *the* peoples ;  
And for me *the* countries shall hope,  
And for my arm shall wait.

Lift up your eyes to *the* Heavens,  
And look upon the earth beneath ;  
For *the* Heavens shall pass away like smoke,  
And the earth fall to pieces like a garment,  
And its inhabitants die like a gnat ;  
But my deliverance shall be for ever,  
And my righteous dealing shall not be broken  
down.  
Hearken to me, ye who know my righteous dealing,

CHAPTER LI. 7—13.

*The people in whose heart is my teaching ;  
Fear ye not frail-man's reproach,  
Nor be broken down at their revilings ;  
For the moth will eat them like a garment,  
And the worm will eat them like wool,  
But my just dealing will last for ever,  
And my deliverance to all generations.*

*Awake, awake, Arm of Jahveh ! clothe thee with  
might !*

*Awake as in ancient days, in generations of old !  
Art not thou it that didst cleave Rahab asunder,  
And pierce the sea-monster ?  
Art not thou it that driedst up a sea,  
Waters of a mighty deep—  
That made sea-deeps a way  
Forransomed ones to pass over ?  
So shall the freed-men of Jahveh return,  
And with shouting come to Zion,  
With everlasting joy upon their head ;  
Joy and gladness shall they obtain—  
Sorrow and sighing flee away.*

*I, I am He who comfort thee :  
Who art thou, that thou fearest a mortal-man,  
And a son of man given up to the mower as grass ?  
And thou didst forget Jahveh thy maker,  
That stretched forth the Heavens and founded earth,  
And fearedst alway every day,  
Because of the oppressor's fury,  
When ready to destroy ;—*

## CHAPTER LI. 13—22.

Yet where is the oppressor's fury ?  
He that is bowed down will soon be freed,  
And will not die for *the* pit,  
Neither will his bread fail :  
For I am Jahveh thine Elohim,  
Who stir the sea so that its billows roar,  
Jahveh Sabaoth his name !  
And I put my words into thy mouth,  
And with *the* shadow of my hand I cover thee,  
That I may plant *the* Heavens and found *the* earth,  
And say to Zion, " My people Thou. "

Arouse thee ! arouse thee ! stand up, O Jerusalem !  
Thou who hast drunk from Jahveh's hand the cup of  
his wrath,  
Hast drunk—hast drained—the goblet-cup of stagger-  
ing !  
None was there to guide her of all *the* sons she had borne,  
And none to grasp her by *the* hand of all *the* sons she  
had reared :  
These two things befell thee—  
Who is there to condole with thee ?—  
The desolation and the destruction,  
And the famine and the sword !  
In what guise shall I comfort thee ?  
Thy sons faint—they lie at *the* head of all streets,  
Like a netted antelope ;  
Full of Jahveh's fury, of *the* rebuke of thine Elohim.  
Therefore hear now this, O afflicted one,  
And drunken, but not with wine :  
Thus saith thy Lord Jahveh,

CHAPTERS LI. 22.—LII. 5.

And thine Elohim who pleadeth for his people,  
“Lo, I take out of thy hand the cup of staggering,  
“The goblet-cup of my wrath—  
“Not again shalt thou drink it—  
“And I place it in the hand of those who oppressed thee,  
“Who said to thy soul, ‘Bow down that we may pass  
over,’  
“And thou madest thy back as *the* ground,  
“And as a street for passengers.”

Awake, awake ! put on thy strength, O Zion !  
Put on thy splendid garments, Jerusalem, the Holy  
city !  
For *the* uncircumcised and unclean enter thee no  
more.  
Shake thyself from *the* dust, arise, take thy seat,  
O Jerusalem ;  
Loose thyself from *the* bonds of thy neck,  
O captive daughter of Zion !  
For thus saith Jahveh :  
For nought were ye sold,  
But not with money shall ye be bought back.  
Thus saith the Lord Jahveh :  
My people went down into Egypt at *the* beginning,  
there to sojourn,  
And Asshur oppressed him without a cause :  
And now what have I here ?—it is an utterance of  
Jahveh—  
That my people is taken away for nought ?  
And his rulers exult—it is an utterance of Jahveh—  
And ever, all the day, is my name reviled.

## CHAPTER LII. 6—12.

Therefore shall my people know my name—  
Therefore in that day *they shall know*  
That I am He who promised, “Here am I.”

How beautiful upon the mountains a herald’s feet !  
Announcer of peace—herald of good—announcer of  
deliverance—  
Who saith to Zion, “Thine Elohim reigns !”  
*It is thy* watchmen’s voice ! *their* voice they uplift ;  
With united cry they shout,  
For they behold eye to eye  
The return of Jahveh to Zion !  
Break forth and shout together, ye ruins of Jerusalem,  
For Jahveh comforts his people, redeems Jerusalem !  
Jahveh lays bare his holy arm in *the* eyes of all the  
nations,  
And all ends of earth behold the deliverance of our  
Elohim.  
“Depart ye—depart ye—go out thence—  
“Touch not an unclean thing—  
“Go ye out from her midst,  
“Keep yourselves pure, ye bearers of Jahveh’s vessels.”  
For not in haste shall ye go forth,  
Nor march in flight,  
For Jahveh marches at your front,  
And Israel’s Elohim brings up your rear.

---

CHAPTERS LII. 13.—LIII.

*Vicarious atonement. The servant of Jahveh victorious through suffering endured for others.*

CHAPTERS LII. 13.—LIII. 4.

Behold, my servant shall prosper,  
Shall be exalted, and uplifted, and very high !  
As, many were amazed at thee  
—So marred his aspect beyond that of man,  
And his form beyond that of sons of men—  
So shall he cause many nations to marvel :  
Kings will shut their mouths because of him,  
Because they see what had not been told them,  
And perceive what they had not heard.

Who believed our tidings ?  
And Jahveh's arm—to whom was it made manifest ?  
For as a tender shoot he grew up before us,  
And as a root out of a parched ground :  
He had no grace nor splendour that we should regard  
him,  
Nor aspect that we should delight in him :—  
Despised and forsaken of men,  
A man of pains and acquainted with sickness,  
And like one from whom men hide *their* face !  
Despised, and we esteemed him not !

Surely he bore our sicknesses,  
And our sufferings—he carried them ;  
Whilst we esteemed him smitten,  
Stricken of Elohim, and afflicted.

## CHAPTERS LIII. 5—11.

Yet was he pierced for our rebellions,  
Bruised through our misdeeds :  
A chastisement, to our welfare, was upon him,  
And we, by his stripes, are healed.  
Like sheep we all had strayed,  
We turned every one to his own way,  
And Jahveh made the guilt of us all to light on him.

He was oppressed, yet he submitted himself,  
And opened not his mouth ;  
As a lamb led to slaughter,  
And as an ewe that is dumb before her shearers ;  
And opened not his mouth.  
From oppression and from punishment was he taken—  
Yet, who of his generation considered  
That he was cut off out of *the land of the living*,  
That for *the rebellion* of my people he was stricken ?  
And his sepulchre was appointed with the wicked,  
And his grave-mound with *the oppressor*,  
Although he had done no injustice,  
Neither was deceit in his mouth.

Yet did it please Jahveh to smite him to sickness :  
Should he make his soul a sin-offering,  
He would see a seed, would prolong *his days*,  
And Jahveh's pleasure would prosper in his hand :  
Free from the travail of his soul he would see *and be satisfied*,  
By his wisdom would my righteous servant make many righteous,  
And of their iniquities he would bear the burden.

CHAPTER LIII. 12.

Therefore will I assign him the many as a portion,  
And with the strong shall he divide spoil,  
Because he poured out his life unto death,  
And was numbered with transgressors,  
Though it was he who had borne the sin of many,  
And had interceded for the rebellious.

---

CHAPTERS LIV.—LVII.

*Encouragements to returning Israel. Warnings against religious defection..*

CHAPTER LIV. 1—4.

Shout, thou barren one, who hast not borne !  
Break forth into shouting and exult, thou that  
travailedst not !  
For more are the children of the desolate,  
Than the children of the married woman, saith Jahveh.  
Widen the place of thy tent,  
And let them stretch forth the curtains of thy  
dwelling :  
Hinder it not—lengthen thy tent-cords,  
And firmly fix thy tent-pins,  
For, right and left, shalt thou burst forth,  
And thy seed will inherit nations,  
And ruined cities will they people.  
Fear not, for thou shalt not be shamed ;  
And be not confounded, for thou wilt not be brought  
to reproach :  
Yea, the shame of thy maidenhood shalt thou forget,

## CHAPTER LIV. 4—12.

And no more remember the reproach of thy widow-hood;

For thy maker is thy husband,  
Jahveh Sabaoth his name,

And thy liberator Israel's holy one,  
Elohim of the whole earth is he called.

For as a woman rejected and dejected\* did Jahveh call thee,

And as a wife of youth:—that she should be despised!—

Saith your Elohim.

For a little moment did I reject thee,

But with great compassions will I gather thee:

In an outpouring of wrath, I hid my face from thee for a moment,\*

But with lasting kindness I compassionate thee,

Saith Jahveh, thy liberator.

For with me, this is as *the waters of Noah*:

As I sware that *the waters of Noah* should no more overpass the earth,

So sware I not to be wroth with thee, nor rebuke thee:

Though the mountains should depart and the hills remove,

Yet from thee my kindness shall not depart,

And the covenant of my peace shall not remove,

Saith he who hath compassion on thee, Jahveh.

O afflicted one, stormed-tossed, unconsoled!

Behold, I will set thy stones in *cement of paint*,

And with sapphires lay thy foundations;

And I will make thy battlements into rubies,

CHAPTERS LIV. 12.—LV. 2.

And thy gates into carbuncle-stones,  
And all thy boundaries into stones of price ;  
And all thy sons are disciples of Jahveh ;  
And great *the* welfare of thy children :—  
By my righteous dealing *with thee* shalt thou be  
established.  
Be far from *thought of* oppression, for thou hast  
nought to fear,  
And from terror, for it shall not approach thee :—  
See ! if *any* stir up strife, it is not of me :  
Whoever stirs up strife against thee, shall come over  
to thee !  
See ! it was I who made *the* smith,  
Who blows upon a fire of charcoal,  
And brings forth a weapon as his work,  
And it was I who made a spoiler to lay waste.  
*But* no weapon formed against thee shall succeed,  
And every tongue that rises for judgment against thee  
shalt thou worst.  
This is a heritage of Jahveh's servants,  
And their justification that is from me :  
It is *the* utterance of Jahveh.

Hah ! every thirsty one ! come ye to waters,  
And he who has no money—come ye, buy and eat :  
Come, buy without money,  
And without price, wine and milk.  
Why weigh out money for that which is not bread ?  
And your gains for that which is not satiety ?  
Hearken, hearken to me and eat *the* good,  
And let your soul revel in fatness :

## CHAPTER LV. 3—11.

Incline your ear and come to me,  
Hear, and your soul shall revive,  
And I will make with you a lasting covenant,  
Unfailing mercies *like those* of David.  
See ! I made him a witness to *the* peoples—  
A leader and commander of *the* peoples :  
*But* lo ! thou wilt call a nation thou knowest not,  
And nations which knew thee not will run to thee,  
For the sake of Jahveh your Elohim,  
And for Israel's Holy One, because he hath made thee  
glorious.  
Seek ye Jahveh while he may be found,  
Call ye on him while he is near ;  
Let *the* wicked man forsake his way,  
And a man of sin his thoughts,  
And let him return to Jahveh, and he will have mercy  
upon him,  
And to our Elohim, for he will abundantly pardon.  
For my thoughts are not your thoughts,  
Neither are your ways my ways, saith Jahveh ;  
For *as* Heaven is higher than earth,  
So are my ways higher than your ways,  
And my thoughts than your thoughts.  
For as the rain comes down, and the snow from the  
heavens,  
And returns not thither, but waters the earth,  
And makes it bring forth and bud,  
And it gives seed to sower and bread to eater ;  
So shall my word be which goes forth from my mouth,  
It shall not return to me void,  
But it effects what I please,

CHAPTERS LV. 11.—LVI. 5.

And prospers that for which I sent it.  
For with joy shall ye go forth,  
And with peace shall ye be led along :  
The mountains and hills shall break forth before you  
into shouting,  
And all trees of the field shall clap *their* hands :  
Instead of the thorn shall come up cypress,  
And instead of the nettle shall come up myrtle,  
And it shall be to Jahveh for a name,  
For a lasting sign :—it shall not be cut off.

Thus saith Jahveh :  
Keep to justice, and practise righteous dealing,  
For my deliverance is near to come,  
And my righteous dealing to be revealed.  
Happy the mortal-man who does this,  
And *the* son of man who lays hold thereon ;  
Keeping Sabbath that he profane it not,  
And keeping his hand that he do no evil.  
And let not a son of the alien speak—  
He that has joined himself to Jahveh—saying,  
“Jahveh will surely sever me from his people ;”  
Nor let the eunuch say, “Lo, I am a dry tree.”  
For thus saith Jahveh of the eunuchs who keep my  
Sabbaths,  
And choose what I delight in and lay hold on my  
covenant,  
“To them give I within my house and within my  
walls,  
A memorial and a name better than of sons and  
daughters ;

## CHAPTER LVI. 5—12.

A lasting name will I give them which shall not be cut off.

And sons of the alien who join themselves to Jahveh,  
To minister to Him—to love the name of Jahveh,—  
To become his servants—

Every one keeping the Sabbath so that he profane it not,

And those who lay hold on my covenant :—  
Them bring I to my holy hill,  
And gladden them in my house of prayer :  
Their burnt offerings and sacrifices  
Shall be for acceptance on my altar,  
For my house shall be called a house of prayer for all  
the peoples—”

An oracle from the Lord Jahveh,  
Who gathers *the* outcasts of Israel—  
“To his gathered ones I yet will gather.”

Come, all ye beasts of *the* field,  
All ye beasts in *the* forest, to devour !  
His watchmen are blind, all of them without know-  
ledge !

Dumb dogs, all of them—they have no power to bark—

Seers that lie down, loving to slumber—

Dogs, too, mighty of appetite,—

They know not how to be satisfied !

And they are shepherds who know not discretion ;

They turn all of them to their own way,

Each one, without exception, after his gain.

“Come,” say they, “let me fetch wine,

CHAPTERS LVI. 12.—LVII. 8.

“And let us quaff strong drink ;  
“And to-morrow shall be as to-day,  
“Great—far surpassing.”

The righteous perishes, and no man takes it to heart ;  
And pious men are taken away, while no one considers  
That the righteous is taken out of the way of the evil :—  
May he enter into peace !  
May they rest on their beds—  
Whoso walked in his own straight path !  
But ye ! draw nigh hither ye sons of a sorceress,  
Seed of an adulterer, and *thyself* a harlot !  
Against whom do ye disport yourselves ?  
Against whom do ye widen mouth and stretch out  
tongue ?  
Are ye not a rebel offspring, a seed of falsehood—  
Enflamed with gods under every green tree,  
Slaughterers of the children in torrent-beds,  
Beneath clefts of rocks ?  
Thy portion is with the smooth stones of the torrent-  
beds,\*  
These, these are thy lot—  
Even to these hast thou poured a drink-offering,  
Presented a meat-offering !  
With these things can I be content ?

On a high and lofty mountain hast thou placed thy  
bed ;  
And thither hast thou gone up to offer sacrifice,  
And placed thy memorial behind the door and the post  
For to other than me thou uncoveredst and wentest up,

## CHAPTER LVII. 8—15.

Didst enlarge thy bed, and madest thy terms with them ;  
Lovedst their bed—lookedst out for thyself a place—  
Didst wander also to Moloch with unguent,  
And didst multiply thy perfumes,  
And didst send thy messengers far and wide,  
And didst debase thyself to Sheol :—  
Thou wast wearied by thy much journeying,  
*But saidst not, “ It is hopeless :”*  
Thou didst gain fresh strength,  
Wherefore thou wast not exhausted.  
But of whom now hast thou been fearful—  
And afraid—that thou hast dealt falsely  
And hast not remembered me, nor taken *it* to thy heart ?  
Is it not that I have been silent, even from of old ?  
Therefore thou fearedst me not.  
I tell thee of thy deliverance ;  
But as for your idols—they will not avail thee.  
When thou criest *for help*, let thy throng of *deities* deliver thee !  
But a blast shall take all of them away,  
A breath shall bear them off :  
But he that trusteth in me shall inherit *the land*,  
And possess my holy hill.  
  
And a voice said, “ Cast ye up, cast ye up, prepare a way ;  
“ Remove stumbling block from my people’s path.”  
For thus saith He who is high and exalted,  
Abiding eternally, and whose name is Holy One ;

CHAPTER LVII. 15—21.

High and holy I dwell,  
With him also who is crushed and lowly in spirit,  
To revive the spirit of *the* lowly,  
And to revive *the* heart of *the* crushed.  
For not alway will I contend,  
Nor will I be for ever wroth,  
Else would *the* spirit faint before me,  
And souls which I have made.  
For *the* guilt of his greed was I wroth and smote him,  
—Hiding myself—for I was wroth,—  
But turning aside, he went on in *the* way of his own  
heart.

“I saw his ways ; but I will heal him, and lead him,  
“And him and his mourners will I requite with  
comforts,  
“Creating the fruit of the lips ;  
“Peace, peace, to *the* distant and to *the* near,”  
—Saith Jahveh—“ And I will heal him.”  
But the wicked are like a troubled sea,  
For it cannot rest,  
And its waters toss up mire and dirt.  
“No peace,” saith mine Elohim, “ for *the* wicked.”

---

CHAPTERS LVIII.—LIX.

*Exhortations to sincerity, true Fasts, Sabbath observance :  
notwithstanding the sins of the people, Jahveh will  
effect deliverance.*

“Cry with deep throat—refrain not—  
“Like a trumpet uplift thy voice,

## CHAPTER LVIII. 1—7.

“And proclaim to my people their rebellion,  
“And to the house of Jacob their misdoings.”  
And yet they enquire of me daily,  
And desire a knowledge of my ways,  
As a nation that had acted aright,  
And had not forsaken the ordinance of its Elohim :  
They ask of me judgments of righteous dealing,  
They desire an approach of Elohim :—  
“Why fast we, and thou regardest it not—  
“Humble ourselves, and thou takest no knowledge ?”  
Ah ! on your fast day ye follow business,  
And enforce all your tasks !  
Ah ! ye fast for strife and contention  
And to smite with fist of wickedness !  
Ye fast not now so as to make your voice be heard on  
high.  
Is this such a fast as I would choose,  
On a day when a man should chastise himself ?  
Is it to hang his head like a bulrush,  
And to spread sackcloth and ashes under him ?  
Callest thou this a fast and a day acceptable to  
Jahveh ?  
Is not this the fast that I choose—  
To loosen bands of injustice,  
To untie fastenings of the yoke,  
To send forth the oppressed free,  
And that ye burst asunder every yoke ?  
Is it not to break thy bread to the famishing,  
To bring home miserable wanderers,—  
When thou seest the naked man, to clothe him,  
And not to hide thyself from thine own flesh ?

CHAPTER LVIII. 8—14.

Then as the dawn shall thy light break forth,  
And thy healing shall spring forth speedily ;  
My rightful dealing with thee shall march before  
thee,  
Jahveh's glory will bring up thy rear.  
Then shalt thou call and Jahveh answer,  
Thou shalt cry, and "Here am I" will he say.  
If from thy midst thou remove *the* yoke,  
Pointed finger and evil speech ;  
And if thou lavish thyself on *the* famishing  
And satisfy *the* afflicted soul,  
Then thy light beams forth in darkness,  
And thy darkness is as mid-day ;  
And Jahveh alway leads thee,  
And satisfies thy soul in droughts,  
And will strengthen thy bones ;  
And thou becomest like a richly watered garden,  
And like a fountain whose waters deceive not,  
And they that are of thee, rebuild *the* ancient ruins,  
Foundations of past generations—thou rearest *them*  
again—  
And men shall call thee, Repairer of a Breach,  
Restorer of paths, to dwell in.

If thou holdest back thy foot from *the* Sabbath,  
Not doing thy business on my holy day,  
And callest *the* Sabbath a delight,  
The holy of Jahveh, honourable ;  
And if thou honour it, not doing as thou art wont,  
Not pursuing thy business and talking idly :  
Then shalt thou delight thyself in Jahveh,

## CHAPTERS LVIII. 14.—LIX. 7.

And I will make thee ride over *the* high places of *the* land,

And feed thee with *the* inheritance of thy father Jacob :  
Surely *the* mouth of Jahveh has spoken it.

Behold ! *the* hand of Jahveh is not too short to deliver,  
Nor his ear too heavy to hearken ;

But your iniquities have separated between you and  
your Elohim,

And your sins have hidden *his* face from you that he  
hears not.

For with blood are your hands defiled

And your fingers with iniquity ;

Your lips speak falsehood,

Your tongue mutters perverseness.

No one pleads with uprightness,

And no one judges in faithfulness,

—Trusting in vanity and speaking falsehood,

Conceiving mischief and bringing forth iniquity.

Eggs of basilisk do they hatch,

And web of spider weave ;

He who eats of their eggs will die,

And the crushed one breaks out a viper :

Not for clothing do their webs serve

Nor can men cover themselves with their works :

Their works are works of mischief,

And in their hands is *the* deed of wrong.

Their feet run to wickedness,

And hasten to shed innocent blood :

Their thoughts are thoughts of mischief,

Ruin and destruction are in their highways :

CHAPTER LIX. 8—15.

Way of peace they know not  
And in their tracks is no justice :  
They have made them crooked paths,  
Everyone who walks therein knows not peace.

Therefore has judgment been far from us,  
And deliverance reaches us not :  
We wait for light, but behold darkness,  
For sunshine, but we walk in gloom :  
Like blind *persons*, we grope along a wall,  
And like the eyeless we grope—  
We stumble at midday as in twilight,  
Like dead men among the healthy :  
We all murmur like bears,  
And like doves we moan and moan :  
We wait for judgment and there is none,  
For deliverance, but it is far from us.  
Yea, our rebellions are many before thee,  
And our misdoings witness against us ;  
Yea, our transgressions are with us,  
And as for our iniquities, we are conscious of them ;—  
Rebellion and belying Jahveh,  
And drawing back from following our Elohim ;—  
Conceiving and uttering from the heart words of  
falsehood.  
Therefore was judgment turned back  
And deliverance stood afar off ;  
Yea, truth stumbled in the street,  
And uprightness could not enter ;  
And the truth was lacking,  
And he that shunned evil made himself a prey.

## CHAPTER LIX. 15—21.

Then Jahveh beheld :—

And ill seemed it in his eyes that there was no justice ;

And he saw that there was no one,

And was astonished that there was none to interpose ;

So his own arm wrought out deliverance for him,

And his righteous dealing sustained him :

And he put on righteous dealing as mail,

And a helm of deliverance was on his head ;

And for clothing he clothed him in garments of revenge,

And clad him with zeal as with a war-cloke :—

According to their deserts, so will he repay,

Wrath to his foes, requital to his enemies,

To the countries will he render requital :

And from the sunset shall they fear the name of

Jahveh,

And from the sunrise his glory ;

For it will come like a pent up river,

Which Jahveh's breath drives on ;

But to Zion he comes a Vindicator,

And to those in Jacob who turn from rebellion :

It is an utterance of Jahveh.

And as for me, this is my covenant with them, saith  
Jahveh ;

My spirit which is upon thee,

And my words which I have put in thy mouth,

From thy mouth shall not depart,

Nor from the mouth of thy seed,

Nor from the mouth of thy seed's seed, saith Jahveh,

From henceforth and for ever.

CHAPTER LX. 1—7.

*Address to the prostrate Jewish Church and nation, with promises of return to the exiles : The rebuilding of the Temple and the splendour of the restored Jerusalem.*

Arise—give light—for thy light is come—  
And Jahveh's glory beams forth upon thee !  
For lo ! darkness will cover the earth,  
And cloud-gloom the peoples ;  
But on thee shall Jahveh dawn,  
And his glory shall be seen upon thee ;  
And nations come to thy light,  
And kings to the brightness of thy dawning.  
Lift up thine eyes around and see :  
All of them are gathered together—to thee they  
come :  
From afar thy sons come,  
And at the side are thy daughters borne.

Then shalt thou see and be radiant ;  
And thy heart throbs and swells,  
That to thee should turn the riches of the sea,  
*And the wealth of nations come to thee.*  
An abundance of camels shall cover thee—  
Young camels of Midian and Ephah ;  
From Sheba shall they come, all of them,  
Shall bear gold and incense,  
And proclaim the praises of Jahveh.  
To thee shall gather all the flocks of Kedar,

## CHAPTER LX. 7—14.

Nebaioth's rams shall serve thee ;  
 With acceptance shall they mount my altar,  
 And the house of my glory will I glorify.  
 Who are these that fly like a cloud,  
 And like doves to their cotes ?  
 Yea, the countries await me,  
 And ships of Tarshish, foremost,  
 To bring thy sons from far,  
 Their silver and their gold with them,  
 For the name of Jahveh your Elohim,  
 And for Israel's Holy One, because He glorifies thee.

And sons of the alien build up thy walls  
 And their kings will do thee service ;  
 For in my wrath I smote thee,  
 But in my favour I have compassion on thee :  
 And thy gates shall be always open,  
 Day and night shall they be unshut,  
 That men may bring the wealth of nations to thee,  
 And their kings led *as captives*.  
 For the nation and the kingdom which will not serve  
 thee shall perish,  
 Yea, those nations shall be utterly desolated.  
 The glory of Lebanon shall come to thee,  
 Cypress, plane and cedar together,  
 To adorn *the* place of my sanctuary,  
 And make *the* place of my feet glorious :  
 Sons also of thine oppressors come crouching to thee,  
 And all that scorned thee do homage at thy foot-soles,  
 And they call thee “ City of Jahveh,  
 Sion of the Holy One of Israel.”

CHAPTER LX. 15—21.

Instead of thy being forsaken and hated,  
So that none pass through *thee*,  
I even make thee a lasting excellency,  
A delight of generation and generation ;  
And thou suckest *the* milk of nations,  
And wilt suckle *the* breast of kings,  
And know that I Jahveh am thy Deliverer,  
And that thy Vindicator is Jacob's strong one.  
Instead of copper will I bring gold,  
And instead of the iron will I bring silver,  
And copper instead of the wood,  
And instead of the stones, iron ;  
And I make thy overseers peace,  
And thy rulers righteousness :  
No more shall violence be heard of in thy land,  
Ruin and destruction in thy borders,  
But thou shalt call thy walls, “Deliverance,”  
And thy *city*-gates “a Praise.”

No more shall the sun be thy light by day  
Nor the moon shine on thee for brightness,  
But Jahveh shall be to thee for a lasting light,  
And thine Elohim thy glory.  
Thy sun shall set no more,  
And thy moon shall not wane,  
For Jahveh shall be to thee for a lasting light  
And the days of thy mourning come to an end.  
And thy people, all of them, are righteous,  
They shall ever possess the land ;  
A branch of my planting,  
A work of my hand, to get me glory.

## CHAPTER LX. 22.

The little one shall become a thousand,  
 And the weak, a mighty nation :  
 I, Jahveh, will hasten it in its time.

---

## CHAPTERS LXI. LXII.

*The servant of Jahveh (who is the speaker throughout these chapters), describes the message of favour, and of consequent prosperity, entrusted to him for Israel.*

## CHAPTER LXI. 1—4.

The spirit of the Lord Jahveh is upon me ;  
 For Jahveh has consecrated me,  
 To cheer the afflicted with good tidings ;—  
 To bind up the broken of heart hath he sent me,  
 To proclaim freedom to captives,  
 And opening of prison to bondsmen ;  
 To proclaim a year of grace for Jahveh,  
 And a day of vengeance for our Elohim ;  
 To comfort all mourners,  
 To appoint to Zion's mourners,  
 Instead of ashes to give them head-gear,\*  
 Oil of joy instead of mourning,  
 Instead of a fainting spirit a garment of praise  
 That men may call them “Terebinths of success,”  
 The planting of Jahveh that he may get Him glory.

Then build they up the ancient ruins,  
 They rear again desolations of the forefathers,  
 And they renew wasted cities,  
 Desolations of many generations :

CHAPTER LXI. 5—11.

And strangers stand and feed your flocks,  
And aliens are your plowmen and vinedressers,  
But ye—the priests of Jahveh shall ye be called ;  
Ministers of our Elohim shall ye be named.  
Riches of nations will ye eat,  
And to their splendour will ye succeed ;  
In place of your shame *ye shall receive* twofold,  
And in place of contumely they shall exult in their  
lot ;  
Therefore in their *own* land will they inherit  
twofold,—

Theirs shall be a lasting joy.  
For I, Jahveh, love justice,  
Rapine with wrong I hate,  
Therefore I give them their reward in faithfulness,  
And will make with them a lasting covenant,  
So that their seed shall be famous among the nations,  
And their offspring in the midst of the peoples ;—  
All that see them shall own of them,  
That they are a seed whom Jahveh has blessed.

With joy will I rejoice in Jahveh :  
Let my soul rejoice in mine Elohim,  
For He has clothed me with garments of deliverance,  
He has wrapped me in *the* mantle of *his* righteous  
dealing ;  
Like a bridegroom that adorns himself with head-  
gear,  
And like a bride who decks herself with her jewels.  
For as earth puts forth her growth,  
And as a garden makes its seed burst forth,

## CHAPTERS LXI. 11.—LXII. 1—7.

So will the Lord Jahveh cause *his* righteous dealing  
to burst forth,  
And renown before all the nations.

For Zion's sake I will not be silent,  
And for Jerusalem's sake I will not rest,  
Till her prosperity go forth like sungleams,  
And her deliverance like a torch that burns :  
And *the* nations behold thy prosperity,  
And all kings thy glory,  
And men call thee by a new name,  
Which Jahveh's mouth will appoint,  
And thou becomest in Jahveh's hand a beauteous  
crown,  
And a royal tiara in *the* hand of thine Elohim.  
No more shalt thou be called "Forsaken,"  
And no more shall thy land be called "Desolate."  
But thou shall be named "**My-Delight-is-in-Hee**"  
**And thy land "THE MARRIED;"**  
For Jahveh delighteth in thee  
And thy land will be married.  
For as a youth marries a virgin,  
So thy sons will marry thee ;  
And as with joy of bridegroom over bride,  
Thine Elohim will joy over thee.

O Jerusalem ! I have stationed watchmen on thy  
walls ;  
All day and night they are never silent :  
Rest not, ye remembrancers of Jahveh, nor give him  
rest,

CHAPTER LXII. 8—12.

Until he establish and until he make Jerusalem a praise  
on earth.

By his right hand, by *the* arm of his strength hath  
Jahveh sworn,

Not again will I give thy corn to be food for thy foes,  
Neither shall aliens drink thy new wine

For which thou hast laboured :

But they who have harvested it shall eat it, and shall  
praise Jahveh,

And they who gather it in shall drink it in my sacred  
courts.

Go through—go through the gates—

Prepare a way for the people :

Make high, make high the highway,

Clear it of stone—uplift a standard over the  
peoples.

Behold ! Jahveh has proclaimed unto *the* ends of the  
earth—

“Say ye to Zion’s daughter, Behold thy deliverance  
comes ;

See ! his wage is with him and his recompense before  
him.”—

Then *men* call them “The holy people, *the* released  
of Jahveh :”

And thou shalt be called “Sought out”—“Unforsaken  
city.”

## CHAPTER LXIII. 1—6.

*The Downfall of Edom ; a dialogue between the Prophet  
and Jahveh returning from Idumaea as a conqueror.*

“Who *is* this that comes from Edom,  
In red attire from Bozrah ?  
This *that is* splendid in his raiment,  
With lofty bearing, in fulness of his strength ?”

“I who announce deliverance,  
Mighty to effect a rescue.”

“Why *the* redness on thy raiment,  
And thy garments like his who treads a wine-press ?”

“Alone I trod the wine-trough,  
And of the peoples was no man with me :  
So I trod them in my wrath  
And trampled them in my fury,  
And their juice besprinkled my garments,  
And all my raiment have I soiled ;  
For a day of vengeance was in my heart,  
And *the* year of my release had come,  
And I looked—but no helper ;  
And I marvelled—but no upholder.  
My arm therefore wrought out deliverance for me,  
And my fury,—it upheld me ;  
And I trod *the* peoples in my wrath  
And broke them to pieces in my fury,  
And poured their life-blood on the ground !”

CHAPTERS LXIII. 7.—LXIV.

*Thanksgivings, acknowledgments of divine mercy in the restoration, with confessions of sin.*

CHAPTER LXIII. 7—12.

*The kindnesses of Jahveh, Jahveh's praises will I celebrate,*

*According to all that Jahveh has bestowed upon us,  
And, great goodness toward the house of Israel,  
Which He bestowed on them according to his mercies,  
And according to the greatness of his kindnesses.*

*“For,” said He, “surely they are my people,  
Sons who will not be faithless”—*

*And He became their deliverer.*

*In all their straits He was straitened,  
And an angel of his presence rescued them :  
In His love and in his pity he ransomed them,  
And He uplifted and carried them all the days of old.  
Yet did they rebel and grieve his spirit of holiness,  
So that He was turned to be their foe :—  
He Himself fought against them !*

*Then did his people remember the ancient days of  
Moses :*

*“Where,” said they, “is He that brought them up out of  
the sea with the shepherds of his flock—*

*Where is He that put within him his Spirit of Holiness ?  
He that made his glorious arm go forth at the right  
hand of Moses,*

*Cleaving waters before them,  
To make himself an everlasting name ?*

## CHAPTERS LXIII. 12—LXIV. 2.

He that caused them to pass through deeps,  
 Like horses in *the* desert, without stumbling ?  
 Like cattle which go down into a valley,  
 The spirit of Jahveh guided them ;  
 Thus didst thou lead thy people,  
 To make for thyself a name of glory.”

Look down out of Heaven and behold,  
 From *the* abode of thy holiness and glory :  
 Where is thy jealousy and thy prowess ?  
 The yearning of thy bowels and thy compassions are  
 restrained towards me.

For thou art our Father ;—  
 For Abraham regards us not,  
 And Israel doth not own us !  
 Thou, Jahveh, art our Father,  
 Thy name from of old “ our Vindicator.”

Why, Jahveh, cause us to err from thy ways—  
 Harden our heart from fearing thee ?

Return for thy servants’ sake,  
 The tribes of thine inheritance :—  
 But a short time did thy holy people have possession ;  
 Our enemies have trodden down thy sanctuary ;  
 Long have we been *as* those over whom thou didst not  
 rule,  
 Upon whom thy Name has not been called.

Oh that thou wouldest rend *the* heavens,—wouldest  
 descend—  
 That *the* mountains might quake before thee—  
 (*As* when fire kindles brushwood,

CHAPTER LXIV. 2—10.

*As when fire makes water to boil)*  
To make known thy name to thine enemies,  
*So that nations might tremble before thee,*  
When thou doest terrible things which we expected not,  
When thou comest down *and* mountains descend at thy  
presence !

Even of old men had not heard, had not perceived by  
ear,

*And eye had not seen, an Elohim beside thee,*  
That would work for *him that* waiteth for him !  
Thou meetest him who rejoices to do aright,  
Those who remember thee in thy ways.

Lo ! thou wast wroth, and we had committed sins ;  
*We were* of old in them, and can we be delivered ?  
We have all been as a thing unclean,  
And all our righteous deeds like a menstrual garment,  
And we all did wither like leaves,  
And our sins, like a blast, carried us away :  
And there was none that called on thy name,  
That bestirred himself to lay hold on thee ;  
For thou didst hide thy face from us,  
And didst cause us to pine away through our sins.

Yet now, Jahveh, our Father thou !  
We the clay, and thou our potter,  
And we are all *the* work of thy hands :  
O Jahveh, be not exceeding wroth, nor remember  
iniquity for ever ;  
Lo ! see now, we *are* all thy people !  
Thy Holy cities have become a wilderness—  
Zion has become a wilderness, Jerusalem a desolation :

## CHAPTER LXIV. 11, 12.

Our holy and our splendid house where our fathers  
praised thee,  
Has become a burning of fire,  
And all our much loved places have come to ruin.  
Jahveh, wilt thou refrain thyself at these things?  
Wilt thou keep silence, and afflict us very sore?

---

## CHAPTERS LXV. LXVI.

*The return of relapsed Israelites, with mingled cautions  
against idolatry, and promises of spiritual prosperity :  
The diffusion of the Faith and its perpetuity. . . .  
[These concluding chapters have no connection with  
what precedes].*

## CHAPTER LXV. 1—4.

I am sought out by those who asked not of me,  
By them that inquired not of me, am I found :  
I said, “ I am here, I am here,”  
To a nation that called not on my name.  
All the day did I spread out my hands to a revolting  
people,  
Who walk in the way that is not good, after their own  
devices ;  
The people that ever provoke me to my face,  
Sacrificing in the gardens,  
And burning incense upon the *altar* bricks ;  
Who sit in tombs and lodge in secret places,  
Who eat swine flesh,  
And pieces of unclean meats are in their dishes ;

CHAPTER LXV. 5—11.

Who say, “Keep to thyself, come not near me,  
For I am holy unto thee.”  
A smoke in my nostrils, these !  
A fire that smoulders all the day.  
Behold ! it is recorded before me, “I will not be  
silent,  
Except I requite, even requite into their bosom,  
Your sins and the sins of your fathers together, saith  
Jahveh,  
Who burned incense upon the mountains,  
And put me to scorn upon the hills !”  
Therefore I mete out their former demerit into their  
bosom.

Thus saith Jahveh :

As when grape-juice is found in a cluster,  
And one saith, “Destroy it not, for a blessing is  
therein,”  
So do I act for my servants’ sake that I destroy not  
the whole ;  
And I am bringing forth a seed out of Jacob,  
And from Judah an inheritor of my mountains,  
That my chosen may inherit them, and my servants  
dwell there ;  
And the Sharon be a fold for sheep,  
And the valley of Achor a resting-place for cattle,  
For my people who seek me.

But as for you who forsake Jahveh,  
Who forget my holy mountain—  
Who prepare a table for Fortune,

## CHAPTER LXV. 11—18.

And who fill a libation to Destiny,  
You I destine to the sword ; \*  
And ye shall all bow down to slaughter,  
Because I called and ye answered not,  
I spoke but ye did not hear,  
But did what was evil in mine eyes,  
And chose that wherein I had no pleasure.  
Therefore thus saith *the Lord Jahveh* :  
Lo, my servants shall eat, but ye shall hunger ;  
Lo, my servants shall drink, but ye shall thirst ;  
Lo, my servants shall rejoice, but ye shall be ashamed ;  
Lo, my servants shall shout for joy of heart,  
But ye shall cry aloud for grief of heart,  
And ye shall wail for brokenness of spirit.  
And ye shall leave your name as an imprecation to my  
chosen,  
—“ So may *the Lord Jahveh* slay thee ”—  
But he will call his servants by another name,  
So that he in the land who blesses himself,  
Will bless himself by the God of faithfulness,  
And he in *the land* who swears,  
Will swear by *the Elohim* of faithfulness ;  
Because the former troubles are forgotten,  
And because they are hidden from mine eyes.

For lo ! I create new heavens and a new earth,  
And the former things shall be forgotten,  
And shall not come up to mind.  
Rejoice ye rather, and exult for ever at what I create ;  
For lo, I make Jerusalem an exultation and her people  
a joy,

CHAPTERS LXV. 19.—LXVI. 1.

And I exult in Jerusalem and rejoice in my people :  
No more is heard therein  
Voice of wailing and voice of outcry :  
No more will there be thence an infant of a *few* days,  
Or old man who cannot fill up his days ;  
For he who dies at a hundred years shall die a youth,  
But the sinner of a hundred years old shall be  
accursed.

And they build houses and inhabit them,  
And plant vineyards and eat their fruit :  
They shall not build and another inhabit ;  
They shall not plant and another eat ;  
For *the* days of my people are like *the* days of a tree,  
And my chosen shall long enjoy *the* work of their  
hands.

Not in vain shall they labour  
Nor bring forth *children* for calamity,  
For they are a seed of the blessed of Jahveh,  
They and their offspring with them.

And it comes to pass that ere yet they call I will  
answer,

While they are yet speaking I will hear :  
Wolf and lamb will pasture together,  
And a lion eat straw like *the* ox,  
And *as* for a serpent—dust shall be his food !  
They will not harm nor destroy, saith Jahveh,  
In all my holy mountain.

Thus saith Jahveh :  
The heavens are my throne and the earth my footstool :  
What manner of house will ye build for me ?

## CHAPTER LXVI. 1—6.

And what manner of place for my rest ?  
 For all these things my hand hath made,  
 And all these *thus* came to be ;—it is an utterance of  
 Jahveh ;—  
 But on this man will I look,  
 On the sufferer and bruised in spirit,  
 And who trembles at my word.

He who slaughters the ox—kills a man !  
 He who sacrifices the lamb—breaks a dog's neck !  
 He who offers an oblation—it is swine's blood !  
 He who makes a memorial of incense—blesses evil !  
 Even as they have chosen their ways,  
 And their soul delights in their abominations,  
 I too will choose their misfortunes,  
 And I will bring their fears upon them,  
 Because I called and no one answered,  
 I spoke and they would not hear,  
 But did that which was evil in mine eyes  
 And chose that in which I delighted not.

Hear the word of Jahveh,  
 Ye who tremble at his word :  
 Your brethren that hate you,  
 That cast you out on account of my name,  
 Say, “ Let Jahveh glorify himself, that we may look  
     upon your joy.”  
 But they shall be ashamed.

A voice of roaring from the city—  
 A voice from the Temple !

CHAPTER LXVI. 6—12.

A voice of Jahveh rendering recompense to his foes !

Ere she travailed she brought forth ;  
Ere her throes came on her, she was delivered of a  
man-child !  
Who has heard the like ? who has seen such things ?  
Is a land brought forth in a single day ?  
Is a nation born at once ?  
For no sooner was Zion in travail than she brought  
forth her children !  
Should I bring to birth, and not cause to bring forth,  
saith Jahveh ?  
Should I who help to bring forth, hinder ? saith thine  
Elohim.

Rejoice with Jerusalem,  
And exult in her all ye that love her ;  
Joy with her joyously,  
All ye who mourned over her ;  
That ye may suck and be satisfied  
From *the* breast of her consolations ;  
That ye may press out with delight from *the* teats of  
her glory :

For thus saith Jahveh :  
Behold, I extend peace to her like a river,  
And *the* glory of the nations like a swelling brook,  
And ye shall suck therefrom and be borne upon *the*  
side,  
And on *the* knees shall ye be fondled ;

## CHAPTER LXVI. 13—19.

As one whom his mother comforts, so will I comfort you,  
And in Jerusalem shall ye be comforted.  
And when ye see it your heart rejoices,  
And your bones flourish like young grass,  
And Jahveh's hand becomes known to his servants,  
But with his enemies he is wrathful.  
For see ! Jahveh will come in fire,  
And his chariots are like a whirlwind,  
Causing his anger to return with fury,  
And his rebuke with flames of fire :  
For by fire will Jahveh judge,  
And by his sword, with all flesh,  
And many shall be *the* slain of Jahveh.  
They who consecrate and cleanse themselves  
In the gardens, one after another,  
Who eat swine's flesh and the abomination and the mouse—  
Together shall they perish. It is *the* utterance of Jahveh.

But *I* know their deeds and their thoughts :  
*The time* is come to gather all the nations and the tongues,  
That they come and behold my glory.  
For I will set up a sign among them ;  
And their escaped will I send to the nations ;  
To Tarshish and Pul who draw *the* bow,  
To Tubal and Javan, to the far off countries,  
That have not heard my fame or seen my glory ;  
And they shall declare my glory among *the* nations,

CHAPTER LXVI. §20—24.

And they shall bring all your brethren,  
From all the nations for an oblation to Jahveh,  
On horses and in chariots and in litters,  
On mules and on dromedaries,  
To my holy hill, to Jerusalem, saith Jahveh,  
Even as *the sons of Israel* bring the oblation,  
In a pure vessel to Jahveh's house ;  
And of them will I also take for priests, for Levites,  
saith Jahveh.  
For as the new heavens and the new earth which I  
create  
Shall endure before me—it is *the* utterance of Jahveh—  
So shall your seed and your name endure :  
And from new moon to new moon,  
And from Sabbath to Sabbath,  
All flesh will come to worship before me, saith Jahveh,  
And they will go forth and gaze  
Upon *the* carcases of the men who rebelled against  
me :  
For their worm shall not die,  
And their fire shall not be quenched,  
And to all flesh shall they be an abhorrence.

THE END.

57







Bound &  
CHARLES DARTON & CO.  
FRIBSBY ST.  
HATTON GARDEN,  
LONDON



